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LUTHERAN OUTLOOK

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FOOD CRISIS

ALL THE PUBLICITY CHANNELS open to the western allies are thus being used to spread the impression that if only the Germans would work instead of whine everything would soon straighten out. This is pretty cheap buck-passing. The fact is that the almost 65,000,000 Germans now jammed into the western zones are being expected to live off a farming area that was never able to support, even under the best conditions, more than half that many, and that the prostration of manufacturing has left no income from exports with which to import food. The insane Potsdam policy has therefore brought about a crisis in which the occupying powers must either supply the missing food or see their wards starve. Food riots in many industrial centers and increasing threats of strikes unless the promises of 1,500-calorie daily rations are kept, show how near the people are to actual starvation. A letter just received from Prof. E. Theodore Bachmann of the Chicago Lutheran Theological Seminary, who is now providing liaison for the World Council of Churches in Germany, reveals the grim facts. In Freiburg, in the southern French zone, the calorie count in March was 874. In south Baden it was 884, and no improvement had been recorded by the middle of May. In Essen at the end of April the calorie count had fallen to 741. Dr. Franklin Bicknell, leading British nutritionist, has asserted that on a diet of less than 3,000 calories a day the English people are experiencing slow starvation. But the Germans, on less than 1,000, are accused of loafing and self-pity!

—The Christian Century.

Safe popular freedom consists of four things, the diffusion of liberty, of intelligence, of property, and of conscientiousness, and cannot be compounded of any three of the four.—Joseph Cook.

NEEDS OF AN ATOMIC WORLD

It is within Man's power to make this earth a better and better place in which to dwell for the brief years vouchsafed to each of us. It is within Man's power to emancipate himself from materialistic dogma and to turn to the greater compensations of human happiness and contentment that come so surely with the surrender of one's pride and ego to a life of spiritual guidance.

There is, to be sure, nothing new in

such an approach. It has been urged upon us and our forbears for centuries. But its significance must be repeatedly emphasized. For germs of friction fester in Man's nature and then breed wars.

After two world wars, we have vowed that the brave youth who made the sacrifices shall not have died in vain. But, in slavish obedience to the basic weakness—if not the cowardice—of our times, we go on unwilling as individuals to rehabilitate the world by giving up or sharing modestly our material possessions. Too many of us are reluctant to deviate from rigid social or political positions lest we encounter the frowns of the what-will-people-say dictators of our destiny.

We can and must make this a world of minimum friction—in the home, in the church, in the nation—a world without war.

—David Lawrence.

"To leave religion out, or to teach it merely as one subject among others, or in any vague or perfunctory fashion, means educational disaster. Religion belongs everywhere or nowhere."—Edward S. Woods.

POWERFUL PREACHING

Syria is at present 85 per cent illiterate. The reasons given for lack of progress in literacy are many, but basic to all is the fact that there have been practically two languages—the written classical and the spoken vernacular. The classical scholars jealously vied with each other in the use of obscure grammatical forms to show how learned they were. Two rather simple men were on their way home from a church service where they had heard a famous Arabian preacher. One said, "I'm glad I went to church today. That man's a wonderful preacher. I liked his sermon. I understood every word of it." "Ah yes," said the other sighing, "he certainly does not measure up to his reputation, does he? Why, anyone could understand him."

—The Presbyterian Tribune.

A good man who is not great is infinitely more precious than a great man who is not good.—Will Durant.

ALCOHOLICS ANONYMOUS

Within that close-knit voluntary fellowship that is Alcoholics Anonymous, men and women from all walks of life

have found freedom together—freedom to live and love and hope again—freedom to be normal happy human beings as they were meant to be. And in their freedom they are proud, for they know that they are not bad people—they were sick and now they are well. They learned a definition of alcoholism which made sense to them. They had "an obsession of the mind coupled with an allergy of the body." They found that there was a way to overcome the obsession so they could learn to live happily without alcohol. They learned that the stigma which they themselves had also felt about alcoholism, was born of ignorance—and they have tried to reach other alcoholics with that message of hope. So well have they succeeded that today Alcoholics Anonymous numbers over 30,000 active members—well and happy people, prosperous taxpaying citizens—who a few short years ago were terrible liabilities to all who knew them, and to their communities and their nation.

But wonderful as this is, it is not enough. 30,000 members of Alcoholics Anonymous plus other thousands who have recovered by other means are still not enough. Three million remain prisoners of their little-understood illness. How can we reach them? How can we teach them the true nature of their illness—and then give them the means of recovery?

—Mrs. Marty Mann.

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EDITORIAL

BISHOP G. BROMLEY OXNAM, of the Methodist Church, former head of the Federal Council of Churches, thinks that Protestant unity can be attained within ten years if the machinery is set in motion now.

Speaking to a conference of his church, Dr. Oxnam proposed that ten or twelve major Protestant denominations join together in a special convention called specifically "to effect union, not to discuss it." He saw immediate advantages that would follow such a union, such as a united overseas missions program; use of a common hymnal; publication of a national Protestant paper; sponsorship of a nondenominational Christian radio hour and visual education program; setting up of an over-all pension system; and united support for theological seminaries. He said that such a united Protestant Church would rest "upon a confession: Thou art the Christ, the Son of the Living God."

As I wrote that last line, one word brought out in sharp clarity a point on which Dr. Oxnam's dream of a united Protestantism will shatter. I wrote the word "Son" with a capital letter; but it was not so written in the news release that quoted Dr. Oxnam's ideas. It was written there with a small letter. That may or may not be the way the bishop had it in his manuscript; it doesn't make much difference, because everyone knows that there are many "liberals" in most of the Protestant denominations who would write the phrase "Son of God" so: "son of God."

A little thing to wreck the hope of a united Protestant Church—just the difference between a capital letter and a small one! Yet that little difference on the surface widens as one follows it deeper to the foundations of doctrine and faith until it becomes a great gulf fixed.

For some of us know enough of church history to remember that there was a time when there was an ecumenical Church. At that time the Church expressed her faith in what are known as the ecumenical confessions, the heritage of all the churches, the Apostles', the Nicene, and the Athanasian Creeds.

Let us look at just one of them, the Nicene Creed. It says on this point: "And (I believe) in one Lord Jesus Christ, the only-begotten Son of God, begotten of His Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made; who, for us men and for our salvation, came down from heaven and was incarnate by the Holy Ghost of the Virgin Mary, and was made man; and was crucified also for us under Pontius Pilate. He suffered and was buried; and the third day He rose again, according to the Scriptures; and ascended into heaven, and sitteth on the right hand of the Father; and He shall come again with glory to judge both the quick and the dead; whose kingdom shall have no end."

Is that what is meant by saying the united Protestant Church would be based on the confession, "Thou art the Christ, the Son of the living God"? It is what I would mean, and I believe it is what Peter meant on that historical occasion when the Lord Himself praised him for the confession and said, "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." And there are millions of Christians like myself who find Peter's confession more fully and exactly set forth in the second article of the Nicene Creed. But we are not blind to the fact that there are many in the Protestant churches who do not mean what we mean when they say, "the Christ, the son of the living God."

And that brings us to a point that has to be repeated

over and over, it seems, when church union is the subject of discussion. It is this, that there are people in high places in the churches who apparently think that all that is necessary to bring divergent groups together is a bridge of ambiguous language, of words that can be understood one way by one group and another way by another. It will not work, brethren, it will not work! It is as futile as trying to stick two halves of a broken steel rail together with a piece of gummed paper.

And with that there is another closely-related point, namely that many churchmen today are more concerned about the practical benefits to be derived from union than about any doctrine that may be involved. In other words, they consider doctrine comparatively unimportant; or let us say that they consider Christianity to be primarily a matter of how we act rather than a matter of what we believe. Of course right belief that does not result in right action is a sterile intellectualism. I won't even quote St. James; his dictum is so obvious. But it should be pointed out on the other hand that valuable and praiseworthy action that does not spring from the proper faith is not Christianity. It may be philanthropy, it may be humanitarianism, it may be highly moral action; but it is not Christianity. Christianity is a religion that centers in a Person, and in our relation to God through that Person, and that works out in all kinds of good actions because of our relation to God in Christ. Christianity begins at that center, faith, and works out to that circumference, life. It does not begin at the circumference and ignore the center.

That is why I have small hope for the success of Bishop Oxnam's proposal. Suppose the convention took place "to effect union, not to discuss it." And suppose that the union of one big church were actually effected. Immediately there would be a withdrawal by a portion of each denomination, a portion composed of those members who still believe that Christianity is essentially a revealed truth, a doctrine and a faith. You would have all the old denominations, though smaller, and a new denomination.

This is not an attempt to hinder unity, or to decry its advantages, or to minimize the sin of disunity. It is merely an attempt to think clearly about the matter and to point out that Christian unity will never be attained with superficial ease, by the adoption of ambiguous formulas, and by the ignoring of doctrine. There are two words in "Christian Unity". It will be of no value to achieve the second one if in the process we lose the first.

Unsavory Kansas City

LAST SUMMER Mr. Truman tried to purge Congressman Slaughter, representative from a neighboring Missouri district. He endorsed the candidacy of Mr. Enos Axtell, who with the aid of the party machinery also received the nomination. But in the November

election the people turned down Mr. Axtell and elected his Republican opponent.

There was some suspicion that the primary had not been on the up-and-up. But the Department of Justice could hardly investigate the election of Mr. Axtell by the party machine after the administration had come on in favor of that candidate. But a Kansas City newspaper had the necessary courage and persistence to keep digging. The result was a grand jury report that stated flatly that the primary election was stolen from Mr. Slaughter. And then while men slept the vault in which the election returns were stored was broken into. THE evidence that caused the grand jury to return indictments against election officials disappeared.

Are things to be left in that status? No statement from the White House, no action from the Department of Justice? Mr. Truman owes the beginning of his political career to the Pendergast gang, and has demonstrated touching loyalty to his old friends. There is no hint of suspicion of Mr. Truman's own personal honesty. But what a lift honest citizens would have received if, at the first hint of dishonesty in the primary election, the White House had ordered the Justice Department to make a thorough investigation and bring all the facts into the open! And, on the other hand, what an encouragement to cynicism it is to have justice frustrated in this flagrant Kansas City style amid a deafening silence among the higher-ups!

Where is that moral determination that once, long ago, caused a candidate to exclaim, "I would rather be right than be President"? And how long can a democracy last if the common citizenry loses faith in the moral integrity of its leaders?

The Right To Protest

WE ARE called Protestants because we are the descendants of men who dared to protest against what they believed to be wrong. But we do not deserve the name unless we also have their spirit; unless we in our own time, in our own name, and at our own risk continue to protest against what we believe to be wrong.

Therefore the stand taken by Mr. Harold Stassen seems to us to be somewhat peculiar and indefensible. Speaking to the Southern Baptist Convention in St. Louis, he said that he did not concur in their resolution protesting against the Supreme Court decision in the New Jersey school bus case, and against the maintaining of a Presidential envoy at the Vatican. Later, in a telegram to the Northern Baptist Convention at Atlantic City, a convention which adopted similar resolutions, Mr. Stassen was more explicit. He said, "I do not consider it to be in keeping with the dignity or teachings of my great religious denomination to attack a decision of the Supreme Court after it has been made."

That, I submit, is conspicuously fuzzy thinking on the part of one who aspires to the highest office in the government.

of a free people. It presupposes a doctrine of judicial infallibility which is just as unpalatable as the doctrine of papal infallibility. It takes us back to medieval days, substituting for the slogan, "The king can do no wrong," a new one, "The Court can do no wrong." It places us behind an iron curtain and under a rigid censorship as bad as that under which the Russian people live. There they are told, "The Politburo has decided thus and so; take it and like it." Here we are to be told, "The Supreme Court has decided thus and so; take it and like it."

No! We do not believe any human beings are infallible, we are not living in the middle ages, and we are a free, self-governing people. We must retain the right of protest.

The charge is sometimes laid at Luther's door—unjustly, I believe—that he taught absolute obedience to the powers that be, and therefore "made Hitler possible." For example, when the Evangelical Church in Germany was formed at Treysa in 1945, Pastor Niemoeller found it necessary to deny the accusation that his offer to enlist in the German navy was evidence of loyalty to Hitler. "None of my friends understand the press campaign against me," he said, "as they all know what my motivation was. I was raised a Lutheran and did not realize that the traditional Lutheran theology regarding the state was wrong, until recently during a conference of Confessional Church leaders at Treysa. This was, for me, a most interesting discovery. I believe Lutheran teaching can be changed on this point."

Against this statement I protested at the time, saying that there is no "traditional Lutheran theology," that demands absolute and unquestioning submission to the state, and pointing out that Luther defied the emperor as well as the pope when he said, "Here I stand." How Niemoeller could ever make such a statement, I do not know; but certainly no Lutheran theologian in this country would hold that Lutheran theology demands of the Christian absolute subservience to the state. As a nation, too, we reject any such theory; for in Germany we make a distinction between Germans who supported Hitler and those who raised their voices against him. Some we execute and some we promote.

Shall we then in this country follow Mr. Stassen's lead and take the same position we condemn in others, saying that when the government has spoken (in this case the Supreme Court), then all must be silent and obey?

Of course there is a limit beyond which disagreement with government decisions may not go. We may not take the law into our own hands and advocate violence and rebellion. We may not march on Washington to tar and feather the justices if we disagree with them. We are, however, perfectly within our rights if we state in a calm and reasonable manner that we think they have made a mistake. We have not only the right but the duty to protest against any decision that we believe to be wrong, whether that wrongness be one of moral deficiency or merely one of political inexpediency. And

we have the right to work by peaceful and lawful means to have the decision changed. Courts are not infallible. The right of protest must not be surrendered.

Christian Love And Criticism

SOMETIMES the readers of Protestant publications deplore what seems to them to be too frequent attacks on the principles and methods of the Catholic Church. "That kind of approach is negative," they say. "Why can not we be more constructive in our treatment of the differences between Protestants and Catholics? Why not try more often the method of Christian charity and put the best construction on everything, as Luther advises in the catechism?" The answer to that, and the reason why Protestants must continue to protest, may be summed up under three heads: 1. The intransigent attitude of Rome. 2. The need of clear understanding. 3. The nature of Christian love.

Rome's intransigent attitude

The dictionary defines intransigent as "refusing to agree or compromise; irreconcilable."

Rome claims to be *semper eadem*, always the same, and always right. According to the doctrine of the Roman Church, subscribed to by every member of the hierarchy, Roman Catholicism is the Christian Church, and there is no other part, segment, or trace of the Christian Church on earth outside of the Roman system. The pope is the head of this system and is the infallible vicegerent of Christ. All those who reject the pope's rule over them are therefore rebels against the authority of Christ, heretics and apostate. The only hope for them lies in their return to Rome. They must say, "Pater, peccavi" (father, I have sinned), repent of their evil deeds, and submit to the authority of the hierarchy.

Every Protestant Church will admit the right of the Catholic Church to exist; but the Catholic Church will not admit that any Protestant Church has the right to exist. Every Protestant Church is in favor of religious liberty also for the non-Protestant; but the Catholic Church is not in favor of religious liberty for the non-Catholic. Every Protestant Church will agree that there are good Catholics; but the Catholic Church cannot agree that there is any such thing as a good Protestant. She can and does pray for us Lutherans at times, but not for us as Christian brethren, but as heathen, that we may be brought to the true (Roman) faith and so be saved.

This basic position of Rome works out logically in various intolerable results. Since the Roman Church is the only true Church, she is the only one that has a right to exist. Therefore she seizes every opportunity to suppress every other Church, and does it in the name of God. Where she is sufficiently dominant, she will enter into agreements with a state whereby she alone is recognized by that state as being the Church. Thus she

maneuvered the Lateran pact with Mussolini whereby Roman Catholicism alone was recognized as being the religion of Italy; and obtained also the inclusion of that Lateran pact in the new Italian constitution, in spite of the fact that freedom of religion in the postwar world was an admitted objective of the victorious Allies. Freedom of religion means to Rome only freedom for the Roman religion, which is the only true one, all others being superstitions and heresies. Where she has the power she brings about the persecution and suppression of every rival faith through the use of subservient civil authorities, as in Franco Spain; through the adoption of laws that give special advantages to the Catholic Church, as in Argentina, where the Catholic religion must be taught in every school; through the denial of religious liberty for the followers of other faiths.

If anyone objects to the constant reaching out for more power by the Catholic Church, she raises the cry of bigotry, as did Cardinal Spellman in his commencement address at Fordham University recently. Every Protestant is willing that the Catholic Church should have fair and equal treatment with all other religious organizations; but she is not satisfied with fair and equal treatment. She wants preferential treatment, special favors, recognition by every government of her sole authority in the field of religion. She uses the liberty granted by a free country like our own to propagate her faith; but she will not grant a like liberty to non-Catholics where she is in a position to prevent it.

According to the Roman Catholic view only a marriage performed by one of her priests is valid. Every civil ceremony or Protestant ceremony must be followed by a Catholic ceremony, or else the contracting parties are living in adultery. Every non-Catholic marrying a Catholic must sign a premarital statement that he will not interfere with the religion of his spouse, and that all children will be brought up in the Catholic faith. Knowing the desirability for the children's sake of both parents being adherents of the same faith, we have sometimes felt it would be better in the case of Catholic-Protestant marriages if every Protestant wife would adopt the religion of her Catholic husband, and every Catholic wife adopt the religion of her Protestant husband. That would at least be fair. But the Catholic Church cannot be fair. The only thing that she will countenance is for every Catholic-Protestant marriage to produce two Catholic parents and a Catholic family.

This is the intransigent—uncompromising, irreconcilable—position of Catholicism. It is a totalitarian organization, and therefore entirely incapable of understanding or practicing fair play, equality, democracy, or freedom of religion. It is a medieval system that insists on remaining in the middle ages and even tries to prove that the world would be better off if it had never emerged from medievalism. Against such a system Protestants will never be done protesting. If they can be lulled to silence, they will soon lose all they have gained. Here, too, eternal vigilance is the price of liberty.

The Need of Clear Understanding

THE SECOND reason why Protestant publication must continue to attack the principles and methods of Romanism is that too many Protestants in this country, and for that matter too many Catholic lay people are ignorant of what is going on and what is involved.

In this country we see Catholicism at its best, because here it must meet the competition of Protestantism. Therefore uninformed Protestants are likely to think that when their denominational papers attack Catholic methods, it is only a professional quarrel; only a bringing up of ancient grievances because that is what editors of religious papers are paid for—to advance their particular brand of religion and decry any rival faith.

This is not true. I do not know of any Protestant editor who hates Catholic people. I do not know of any Protestant editor who does not have Catholic friends or even Catholic relatives. That is what the Catholic hierarchy would like to have you believe: that attacks of Catholic practices are prompted by hate, are unreasonable demonstrations of venom and spleen. This easy-going tolerance on the part of Protestant lay persons, the assumption that since they are willing to be fair with Catholics, the latter will certainly also be fair with them is pure ignorance that needs to be enlightened.

If you want to see Catholicism that is typical and characteristic, you must observe it not in a Protestant country but in a country that has been Catholic for centuries. For over four hundred years Central and South America have been almost completely in the hands of the Catholic Church as far as religion is concerned. Catholicism is what it claims to be, Central and South America ought to be the leaders of civilization today. But nowhere is there greater poverty among the masses, nowhere is there greater ignorance, nowhere is there greater contempt for religion among the educated classes, nowhere are the priests of the Roman Church more despised. Because Rome was in power there, civilization remained frozen and static at the fifteenth century level. Yet Rome moves heaven and earth to prevent Protestant missionaries from entering these countries where she has kept her subjects in ignorance and poverty—medieval blessings?—for over four hundred years.

It is not venom on the part of Protestant editors when they point out Roman aggression. It is not professional jealousy or a professional quarrel. It is not a crusade of bigotry as Cardinal Spellman said. It is rather an attempt to enlighten their Protestant readers on the issues involved, and to awaken them from their too complaisant assumption that we can keep our rights and liberties and democratic principles without defending them.

The nature of Christian love

Something more should be said for the benefit of Protestant readers who think that criticisms of Catholic aggression are too frequent and that they do not show a proper Christian attitude; who would therefore like to

have their editors put the soft pedal on criticism and ignore the Catholic problem. To these persons it should be pointed out that criticism is not necessarily a manifestation of an un-Christian spirit, but rather that Christian love sometimes demands plain speaking.

Would you say that Christ was un-Christian when He said to the religious leaders in Jerusalem, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" Was He a bit ungentlemanly there in His plain speaking? Should He have been more tolerant, more constructive in His criticism? Did He lack love when He spoke so vehemently? Look a little further and you find Him saying, "O Jerusalem, Jerusalem, how often would I have gathered thy children together . . . and ye would not." He wanted to save them. It was love for them that prompted even His condemnation.

St. Paul also was not afraid of plain speaking. "There be some that trouble you, and would pervert the Gospel of Christ. But though we or an angel from heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed." Is that an unlovely and un-Christian spirit in Paul? Or take his words to Timothy: "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry and commanding to abstain from meats . . . If thou put the brethren in remembrance of these things thou shalt be a good minister of Jesus Christ." Conversely, then, if Timothy would not put the brethren in remembrance of these errors he would *not* be a good servant of Christ.

Did Paul lack Christian love when he spoke so plainly? Would you accuse the Spirit of God of lacking love? For Paul says, "The Spirit speaketh expressly."

Love is the sincere desire for the wellbeing of the loved one. "How often would I have gathered thy children together" — there is that desire in the Lord. "Brethren, my heart's desire and prayer to God for Israel is that they might be saved" — there is that desire in St. Paul.

Love sometimes manifests itself in criticism, in condemnation, even in physical restraint. "Whom the Lord loveth He chasteneth." If I saw a drunken neighbor about to commit a crime of violence against some member of his family, it would even be an act of love for me to disable him by physical violence and so save him from himself.

When Luther by his courageous and plain speaking so stirred up the Catholic world of his time that a counter-Reformation took place, he did more for the Catholic Church and for the welfare of millions of Catholic people than any of the long line of popes. Even Catholics admit that inadvertently sometimes. On the four hundredth anniversary of the Council of Trent in December, 1945, the present pope said that the moral reforms instituted by the Council of Trent — a council called to combat the effects of Lutheranism — "has provided the Church with bishops, priests and religious of such quality that they have shown themselves superior to their predecessors of the preceding centuries."

Yes, sir! And we propose to continue to do the Catholics as well as the Protestants a service by pointing out things that are wrong, speaking plainly when it is necessary, but also, we hope, in Christian love.

The Church College as a Cultural Community *

By Waldemar O. Doescher, Ph. D.

I

The Specific Task of the Liberal Arts College

Perhaps I might venture to summarize President Yochum's thesis by saying that a Christian college ought to be Christian. This seems so obvious as to be unenlightening, until the rich meaning of the term "Christian," in its personal and social implications, is set forth. The statement then becomes highly significant for a philosophy of education.

Permit me to carry forward the discussion of our theme by making another statement, no less obvious. A Christian college, I submit, ought to be a college. As before, this tautology may be relieved of emptiness by considering the meaning of its terms.

What, then, is a college? I suggest that, by very nature, a college is a cultural community. For, as a college of *liberal arts* and an institution of higher learning, it is intrinsically the patron of culture. Its very reason for existence is the need for preserving and propagating man's cultural heritage. Only in the creation of culture and the institutions that embody the knowledge, the techniques, the appreciations, and the values of his high-

* In the April issue we published an article by Dr. Harold Yochum on the Christian college. This is the second article in the series. A third will follow.

er spiritual nature, does man have any preeminence above the beast. His distinctive humanity consists precisely in his ability to create culture, and in so doing, to find himself living under the law of responsible self-determination. The inculcation and transmission of this cultural heritage is, by universal consent, the specific task of the liberal-arts college.

While churchmen do not generally doubt the need of such institutions as the liberal arts college, they not infrequently wonder whether it is within the province of the *Church* to assume such a guardianship of culture. Our topic, therefore, raises two main issues for consideration: first, what is the *meaning* of culture; secondly, what has the church to do with the *promotion* of culture?

II

Some Misconceptions About Culture

Let us first dispose of a number of banal misconceptions about that much abused term, "culture." Several generations ago, Matthew Arnold, in a celebrated volume of deft, but devastating analysis called "Culture and Anarchy," converted the word "culture" into a technical term in social criticism. Unfortunately, the term has since been so bandied about *ad nauseam* by its sentimental votaries that it has become difficult to use the term in respectable critical discussion, except perhaps in its sociological sense.

When we think of "culture" we are apt to recall the *Thanatopsis Club* in Sinclair Lewis' "Main Street," in which the socialites of Gopher Prairie pursued the higher life with the aid of a club magazine called "Culture Hints."

It appears, indeed, that the *Thanatopsis Club's* programs conveyed some hints of the subject. This year as Mr. Lewis observes, the Club was covering European literature. Next season it intended to take up antique furniture and old china. At one session, we note for example, "Gopher Prairie finished the poets." Mrs. Jenson read a brief paper on Shakespeare and Milton. Mrs. Warren followed with a few remarks on Byron, Scott, Moore, and Burns. Then Mrs. Mott gave ten minutes to Tennyson and Browning, followed by Mrs. Hick's concluding remarks on "other poets, including such persons as Coleridge, Wordsworth, Shelley, Gray, Mrs. Hemans, and Kipling." The program was triumphantly concluded with Ella Stowbody's dramatic recital of "The Recessional" and (by request) "An Old Sweetheart of Mine" as encore accompanied by "Hearts and Flowers" on the piano.

Culture of the Gopher Prairie type evidently connotes a predilection for gush and effervescent banalities about Confucius, Surrealism, or New England transcendentalism. To others culture means a torturous wrestling with the texts of dead languages, yielding perhaps a few odious odes of Horace and an ability to exclaim "O tempora, O mores!" To others, like Prof. Dewey, culture seems to mean merely useless knowledge, whether re-

condite or decorative, the tepid preoccupations of an effete "leisure class," or their late successors, the genteel middle classes. In either case Prof. Dewey suspects culture to be but an anachronism in our proletarian age.

III

The Meaning of Culture and of Liberal Education

Against these vapid ineptitudes and misconceptions might be set Arnold's original statement, that culture is simply "appreciative familiarity with the best that has been said and thought in the world." I prefer, however, to propound a more comprehensive definition. By culture, as a normative ideal in education, I mean the comprehensive and harmonious maturing of human personality through the development of man's intellectual, aesthetic, volitional, and spiritual capacities. Such a conception of culture is identical with the objective of liberal education, and in this discussion these two terms might well be used interchangeably.

Perhaps it would be well to emphasize, however, the special significance of the term *liberal education* which, used substantively, is roughly synonymous with "culture." It is quite the same as what I have just defined as "cultural education," except that the term "liberal" places special emphasis on the state of inner and outer freedom, or the state of liberation, which ought to characterize a mature personality. Historically, of course, liberal education meant the education appropriate to the ancient or medieval *liber* of freeman, as opposed to the education sufficient for slaves, serfs, and menials. But this association of liberal education with an aristocratic privileged class, though perhaps philologically justified, is, in terms of its modern meaning, only an historical accident. The permanent and essential meaning of the term liberal education (still today, let us note, the education appropriate to *free men*)—*has to do with its liberating effect on human nature*. The natural man without benefit of culture is in a state of bondage—a bondage from which he needs to be liberated. He is in bondage to ignorance, to irrational animal impulses, to aesthetic and spiritual blindness. As such he needs to escape into the freedom of truth, of responsible choices, of aesthetic and spiritual insight, and it is precisely liberal education that aims to do this. When a man possesses insight into the nature of himself and his world, when he intelligently directs his impulses toward rational ends, when he is voluntarily loyal to the basic values of truth, beauty, and goodness—only then does he come into possession of his full human inheritance. All outward social and political freedom is dependent on this inner freedom of mind, aesthetic sensibility, and conscience. Does not our Lord's pregnant saying "Ye shall know the truth and the truth shall make you free" suggest this comprehensive ideal of liberal education, especially when we remember that the term "truth" does not mean intellectual information only, but is roughly equivalent to the Old Testament conception of "wisdom," which includes devotion to intellectual, moral, and religious values?

IV

Liberal Education's Program of Priorities

Let us enumerate the essential objectives of true culture and of liberal education. Now, one general way in which this objective can be expressed is this: that *understanding the true ends of human life properly precedes acquiring the means of livelihood*. The curse of our age is its *preoccupation with means and its ignorance of ends*. We prostitute a stupendous technical efficiency to childish trivial and malicious ends. Nothing in history is more ominous than the spectacle of modern man, in so many respects still a spiritual moron, strutting about brandishing an atomic bomb. I am frank to voice my belief that nothing but a truly liberal culture, based on Christian presuppositions and convictions, stands today between man and ruin. That is the reason I am more than ever impressed with the importance of Christian liberal education, and the grave responsibility which rests upon us as teachers. Modern civilization must find purposes worthy of its great technical achievements, or perish.

This needed correlation of means and ends involves a series of pedagogical and ethical priorities: in the agent himself, in his insights, in his motives, in his ultimate loyalties.

The first is that *character is prior to conduct, that being somebody must precede ability to do something*. A man's dependable conduct is the expression of his established character. One can be taught to *perform* the most desirable actions outwardly. But neither the blind force of social habit, nor the threat of compulsion, can give any guarantee that such desirable conduct will be dependably forthcoming, for neither fear nor expediency produce consistency. Only a virtuous character consecrated to true values can make a man dependable. For this reason a true culture must aim to foster that sensitivity to the spiritual values of life on which sound personal character is based. Thus liberal education insists on asking "what manner of *man* are you to be? Only as a means of answering this question does it further inquire what ought you to *know*" and "what can you *do*?"

This leads to the second priority: that the *appreciation of the values truth, goodness, and beauty, take precedence over functional efficiency*. Merely to teach men to parse nouns, dissect dogs, operate typewriters, assemble radios, or audit corporation accounts, with no insight into any worthy ends to which these desirable skills ought to be devoted for the enrichment of life, may merely contribute to the number of the world's clever scoundrels.

The defect of crass vocationalism in education is precisely this ignoring of all values (except cash values), and its exclusive concern with marketable skills. It consists largely in strictly utilitarian prescriptions for making money, by learning to ply a remunerative trade. The rapture of beauty, the joy of intellectual discovery, the mystery and tragedy of life, the wonder of nature, the dignity of noble living, the beauty of holiness—these

things your practical Philistine cannot understand. Yet precisely in these experiences through which the supremacy of mind and spirit stands revealed, does man discover the essential meaning of life, the life of "culture" which liberal education seeks to foster.

But values and ideals must not only be appreciated. There must be the positive will to pursue them and translate them into realities. This gives us a third priority: *good motives must logically precede both passive insight and practical skill*. It is not sufficient either to know the basic values of life, not the means of implementing them, if there be no motives dynamic enough to arouse action. Here, indeed, is a crux in education. How can strong motives for purposeful living be incited? This is a difficult question, too involved for lingering on it here. I merely record my conviction that only as values are personalized and become the appropriate objects of personal affection, are we passionately moved to pursue them. It is the great advantage of Christian education that values are seen as the expression of the character and will of God. As men are inspired to love God, they find that all things true, lovely, and of good report, as aspects of the divine will, are embraced in this love. This reinforces the will's devotion to ideals by the immense power of personal affection. In any event the development of strong idealistic motivations or effective good-will is a fundamental aspect of true culture, and must, therefore, be included in the objectives of liberal education.

The final priority to which our general principle commits us in this: that *higher values precede lower ones*. Higher values tend to be intrinsic, lower ones to be instrumental. Hence the latter are means to the former. The soul is more than the body, life is more than raiment. A man's highest good does not consist in the abundance of his possessions. A true culture rates the creation of the values of personal life, of intellect, of aesthetic appreciation, of moral and religious devotion, as of greater value than the gratification of sensuous impulses on the animal level, or the empty pursuit of wealth and commercial success.

In endeavoring in this way to put first things first, liberal education seeks to deliver man from enslavement to his own immaturity. It thus seeks to place him in full possession of his humanity, that he may realize the true ends of his existence.

When all this has been conceded, it may be added that liberal education does not ignore or disparage vocational efficiency. Men are called to work and to render efficient service in this world, and this necessity must not be despised. In a wider sense, liberal education both anticipates and prepares for vocation. Much subject matter is both vocationally functional and liberal in character and may thus fulfill both purposes at the same time. However so fundamental does liberal education consider the antecedent liberal foundation for a vocation, that it must necessarily leave the detailed technical training necessary for most higher vocations to technical, trade, or professional schools, or to on-the-job training.

In these observations about "vocation," I have used the term in its conventional meaning, as synonymous with earning an economic livelihood. It should be said, however, that the term "vocation" or "calling" has a more fundamental and religious meaning from the standpoint of Christianity. A man is called to the faithful discharge of *all* life's obligations. Now clearly man is much more than a cog in the economic machine. No man is merely a brick layer, a stenographer, a surgeon. He is a husband or wife, a parent, a citizen, a good neighbor, a friend, a churchman, a reader of books, a patron of art and recreation, a club member, an amateur gardener, a fisherman. In all of these varied relationships he is called upon to apply whatever intelligence, proficiency, "good form," and moral excellence the occasion demands and his personal competence permits. All these activities, organized into a harmonious pattern of life, constitute a man's vocation. In this more fundamental and comprehensive sense, only liberal education, or culture, is genuinely vocational—far more "vocational" than the superficial utilitarianism that imagines man's economic functions alone to be important. This is one of the basic errors of Marxian materialism, with its economic interpretation of history, and its overweening obsession with the problem of economic well-being. This error, a true understanding of Christian culture must repudiate. It must insist rather, that a man's vocation comprises the sum total of *all* life's obligations, not merely those involved in economic activity.

V

Three Criteria of Liberal Studies

Having considered what liberal studies are designed to do, we may now ask, what studies are liberal? In the light of the comprehensive character of culture that I have suggested, it appears that *no one study or group of studies can fulfill the liberal ideal by itself*. Poetry without physics is perhaps no more liberal than mathematics without music. Man is a complex being and lives his total life in a complex narrowness, and distortion. It seeks to see life's issues in their true perspective, "to see life steadily and see it whole," as Arnold puts it. Hence a variety of subjects must complement each other to secure this wholesome perspective.

In general, however, a subject is more liberal if it can meet three criteria. In the first place, it must possess an intellectual content that addresses itself to man's analytical and theoretical capacities. In this sense a course in algebra is liberal, while a course in barbering is not. Secondly, a subject, to be liberal, *must involve significant knowledge about man and his environment, natural and spiritual*. From this point of view courses in biology and astronomy are liberal, while a course in spot-welding is not. Finally, *liberal studies increase man's appreciation of scientific, aesthetic, moral, and religious values*. Hence poetry and history are more liberal than courses in office-filing or potato-culture.

These three criteria: intellectual content, human sig-

nificance, and expressiveness of value, are, of course, relative, not absolute. Much depends upon how they are taught. A pedantic grad-grind can make a course in Plato illiberal, while a cultured scholar can discover liberal values in thermo-dynamics or the anatomy of the cat. No paper curriculum, no matter how well conceived, will make an alleged liberal-arts college really liberal. It is the personality of the teacher that counts towards this end. A liberal-arts college, to be genuinely a community of culture, must necessarily be composed of persons with keen intellectual interests, mature tastes, a passion for scholarly thoroughness, and some spiritual profundity. Without this it is a pretense and a sham, and the handsome, well-padded catalog and the plausible propaganda of the admissions office are but specious window-dressing. To recruit such cultured, Christian scholars to his faculty is the prime responsibility of a good college president, though, to succeed, his economic sagacity must doubtless be equal to his idealism.

Though the point of view of the teacher is all important, it still remains true, however, that certain subjects have by nature a special value for the purpose of liberal education. They are literature, art, history, philosophy, and religion—in short, the humanities. This is true because in them the subjective life of man comes to its most passionate and creative expression. These subjects enshrine man's visions, his dreams, his supreme insights, his creative deeds, his understanding of the meaning and purposes of life. Hence, granting the liberal possibilities of the natural and social sciences, they are yet obviously defective as the principal constituent of an education that aims to be liberal. Their strict objectivity, their methodological exclusion of all value-judgments cannot make them the adequate expression of man's convictions, or of his significant insights and appreciations. They report the impersonal facts *about* man and his world, but they do not reveal his inner personal life—that is, man himself. They load the mind with facts, but do not illuminate it with meaning nor inspire it to higher purpose. In our day, which has witnessed the undesirable effects of an over-emphasis on purely factual and scientific education, it is important to recognize anew the indispensable and time-honored primacy of the humanities in the ideal of liberal education.

I have spoken as if culture were primarily a matter of subject matter conveyed through formal classroom instruction. But much of its finer essence, the flower and perfection of it, is but the ripening effect of a subtle and silent influence of social environment, the cultural community which is our theme. It can only be contagiously transmitted within the living tradition, through the inspiration of vital personalities and the general tone and atmosphere of the entire academic community. This communal tone and atmosphere manifests itself variously in the intellectual keenness, the distinction of thought and expression, the elevation of taste, the catholicity of interest, the courtesy of deportment, that characterizes the members of the academic community. Even the outward beauty and dignity of the college campus and the

ellence of its architecture and landscaping, are significant as the external symbols of this inner spirit. A cheap and dingy physical plant is apt to be indicative of a similar impoverished spirit within. Hence physical attractiveness is an important aspect of the college as a natural community. It silently moulds the mind and shapes the spirit in its own image and breeds a divine content with all that is misshapen, ugly, and deformed. *Mens sana in corpore sano* was the Greek ideal. Even more appropriately it is a Christian ideal, since the fine character of the physical world makes it the symbol and vehicle of spiritual life and meaning.

VI

The Church as the Patron of Liberal Culture

We have thus far considered the meaning and purpose of culture and of liberal education, its program of priorities, and the subject matter that lends itself more readily to liberal treatment. Let us inquire, in conclusion, whether the Church has a responsibility for promoting such a form of liberal culture.

We could certainly say that historic precedent favors an affirmative view. For two thousand years the Church has been a patron of culture. It has inspired free government, humane institutions, education and enlightenment, moral and social idealism, great poetry, painting, architecture, music, philosophy, and theology. A vital Christian Church has always been a culturally creative church. Conversely, a Church that refuses to appropriate the whole of life for Christ, that disparages intelligence, trifles with truth, and lacks passion for beauty and justice—that church is moribund and in the death throes of ecclesiastical provincialism. Certainly the church of the Reformation, which, we like to boast, was born in a University," has a special obligation to cherish and hand down her great cultural tradition.

There are, however, better reasons than loyalty to historic tradition why the church must be a patron of liberal culture. I hold that *this is really a religious duty and a necessary form of Christian piety*. Nothing short of this is involved in Christ's exhortation "Be ye therefore perfect, as your Father in Heaven is perfect," and in His praise of the talents. These show us that the ideal of man perfection, or the realization of man's higher capacities, is an *obligation involved in the stewardship of the talents and of human talents*. It is contemptuous of God to devalue human nature, to carelessly waste and neglect its immense possibilities for truth, beauty and goodness, or the manifold opportunities and duties of our earthly existence. He who would revere in every man, including himself, the image of his Maker would certainly be bound to make that image as explicit as possible by eliminating from it the defects of ignorance, capriciousness, callousness, and irreverence. This is precisely what a liberal and Christian culture attempts to do as a duty towards God.

The same conclusion follows from the second table of the law, our duty towards man and society. I shall leave

the detailed discussion of this point to our next speaker. Suffice it to say here that never before have we been compelled so clearly to realize the world's need of spiritual convictions and devotion to the higher values and purposes of life. Unless we succeed in inciting a degree of good-will that is commensurate with man's present technical mastery of material nature, human civilization will presently be reduced to shambles. To prevent this the church colleges must spare no effort to provide our world with a new leadership, with men of steadier purpose, deeper insight, and profounder human sympathy. The church has long recognized the obligation to promote good citizenship. But in our day in a democratic society, this means the duty to provide the proper type of education, an education that will foster mature personality, high ideals, and a true sense of social values.

The Christian college, dedicated to fostering liberal culture, far from being an expensive luxury, is thus seen to be a vital and indispensable confession of the church's *faith*. It is a necessary expression of Christian love: love to God, and love to our fellow man.

It is involved, of course, in this point of view that the culture we have in mind is *Christian* culture. I should like to insist that there is such a thing, and that its promotion is a Christian obligation. Christian culture would differ from our contemporary culture, which is the heir of the Renaissance, not in its subject-matter and its fields of creative activity, but in its presuppositions and motivations. Christian culture repudiates the secular and man-centered point of view, the glorification of the creature, that the Renaissance instigated. Instead, it would restore a theo-centric approach to life. Cultural activity would then be carried on for the glory of God, not for the vanity of man. But this shift to a theo-centric attitude would not exclude a thorough-going, though Christian, humanism, nor dry the well-springs of inspiration, as some have feared. For such a theo-centric, or theonomous culture, would not again—since the Reformation—return to the condition of ecclesiastical regimentation. It was the revolt against a repressive church regime which was unable, so to speak, to domesticate the humanistic movement, that resulted in the excesses of the Renaissance, and that instigated the secularism and anti-clericalism of the Enlightenment which we have largely inherited. The only antidote to these tendencies is for the evangelical churches to boldly promote a theo-centric culture. Such a culture could readily and consistently espouse natural science, literature, art, music, and politics, for Christianity believes that, nature and man having been created by God, all their aspects and manifestations are worthy of reverence. I would, therefore, slightly amend Niebuhr's formula by saying that the Reformation must rescue the Renaissance from its secular perversions and dedicate it to the glory of God and the furtherance of His kingdom.

Almost a century ago a great Christian, scholar, and gentleman—John Henry Newman—set down his conception of a University. What I have tried to say about the

church college as a cultural community may fittingly be concluded by some words of that eloquent Oxonian:

"A University is a place of concourse whither students come from every quarter for every kind of knowledge. You cannot have the best of every kind everywhere; you must go to some great emporium for it . . . In the nature of things, greatness and unity go together, excellence implies a center. And such . . . is a University. It is a place to which a thousand schools make contributions; in which the intellect may safely range and speculate, sure to find its equal in some antagonist activity, and its judge in the tribunal of truth. It is a place where inquiry is pushed forward, and discoveries verified and

perfected, and rashness rendered innocuous, and error exposed, by the collision of mind with mind, and knowledge with knowledge. It is the place where the professor becomes eloquent, and is a missionary and a preacher, displaying his science in its most complete and winning form, pouring it forth with the zeal of enthusiasm, and lighting up his own love of it in the breasts of his hearers It is a place which wins the admiration of the young by its celebrity, kindles the affections of the middle-aged by its beauty, and rivets the fidelity of the old by its associations. It is a seat of wisdom, a light of the world, a minister of faith, an Alma Mater to the rising generation."

Sacramental Grace

By Dr. Karl Ermisch

Curiosity once tempted me to put foot in a Jewish cemetery which I had so often seen from a distance in my college days. Was I surprised when I read the inscriptions on the tomb stones! A cry for grace went up from that cemetery to God in heaven! Almost every tomb stone inspired pity in my heart. Oh, you will cry in pain, you who sleep there in the bosom of Mother Earth since you have rejected Him, the best of your sons, who alone could turn, and did turn, the wrath of the God of Sinai to love—to be sure, unmerited and undeserved on your part, but nevertheless to forgiving and justifying love. Only we Christians have a right to rely on the grace of God because we are in Christ Jesus. It is not the love of a senile father—like that of Eli—but of a holy God whose wrath has been appeased through the active and passive obedience of the Saviour. We speak of this grace today—of God's unmerited and undeserved love in Christ Jesus.

But we take this term in a special sense. We realize that God's grace comes to us in many ways: in all the gifts of His lovingkindness as we find them enumerated in the First Article of our Creed and the Fourth Petition of the Lord's Prayer; or in His kind providence which paves our way, helps us in difficulties, protects us in dangers, crowns us with success in our work, etc., especially in that love which has planned our spiritual course in all its details, aiming at our spiritual maturity, which gracious act we call predestination. All this and more might be considered when we think of divine grace. Our topic, however, speaks of sacramental grace, the divine grace that is offered to us and is actually given to us in the so-called means of grace, the Sacraments, not excluding the Word, though emphasizing especially Baptism and the Lord's Supper at this time.

We realize that not a few Christians, though good, earnest, serious Christians, especially those of the Re-

formed type, have no open ear for such a discussion. They are afraid that the term "sacramental" includes a mechanical application of salvation. They insinuate that sacramental grace means that a man who is baptized and confirmed and takes communion once a year, attends church services once in a while and, of course, keeps out of trouble with the police, is a Christian in the full Biblical sense of the word.

Yes, we are afraid that there are such Christians among us—in fact, what I said is almost a quotation of someone who told me that his pastor had said so. Such people would ask: "What else would you demand?" Oh, these Christians who object to the term sacramental demand a conscious appropriation of the merits of Christ; the experience of the joy of salvation; a real prayer-life; a determined life in holiness, fighting against sin in every form and converting one's life's work in all its details into a divine service. Oh, yes, they are most likely called pietists by people who do not know the difference between piety and pietism; and they question the Christian character of those who, as we said before, advocate or speak in terms of, the so-called sacramental grace. We merely mention that both parties are unjust to one another. We state here with all emphasis that sacramental grace is not synonymous with mechanically applied grace. It merely wishes to point out how the saving grace of God comes to us.

We state that there is no unanimity in the Church as to the means of grace. The Roman Catholic Church has added five sacraments. Zwingli, on the other hand, declared that the Holy Spirit needed no vehicle for His divine operations. Theologians who declined *gratia universalis*, in order to save their preconceived ideas as to absolute predestination, or *sola gratia*, to save their ideas concerning self-decision of more or less spiritually free man, naturally deviated in their ideas concernng the

means of grace and their efficacy from those who asserted or denied the opposite. We cannot subscribe to the principle "*Infinitum non capax est finiti*" and believe in means of grace. While we Lutherans do not dare to assert that the Holy Spirit cannot work without means or immediately, since we know He actually has done so at times, we state that, as a rule, He works mediately, through the means of grace, Word and Sacraments. We refer to passages like I Corinthians 2:4, where Paul writes that his preaching was in demonstration of the Spirit and of power; or I Peter 1:23: "Being born again, not of corruptible seed, but of incorruptible, by the Word of God"; or Romans 10:17: "So then faith cometh by hearing, and hearing by the Word of God;" or Acts 2:38: "Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Think of the great baptismal commission in Matthew 28:19 or of I Peter 3:21, where it says that "baptism doth also now save us," etc. These passages refer to the means of grace, as we call them. Though the Word of reconciliation, i.e., the Gospel, is preeminently the means of grace, not merely offering, but actually bestowing, grace upon the individual, we leave it undiscussed here since our topic speaks of the sacraments only.

But is there really such a thing as a sacrament? Certain churches deny it. Are they not right? We cannot find such a word in the New Testament. Yes, the Greek word in Ephesians 5:32 was translated by Jerome in the Vulgate, to be sure, with "*sacramentum*" which, by the way, made the Roman Catholic Church claim that matrimony was a great sacrament; but everybody realizes that our translation, viz., "mystery" fits much better, to say the least. According to E. Hove (*Christian Doctrine*), it was Tertullian the father of Church Latin, who called the baptismal vow *sacramentum*, inasmuch as he regarded the baptized person as a soldier of Christ who by his baptismal vow had sworn allegiance to his Lord. The word was later applied to the whole baptismal act." Today we define a sacrament as a holy act, ordained by Christ, in which through visible means saving grace is bestowed. This includes Baptism and the Lord's Supper. The Reformers used the term sacrament in a somewhat wider sense and included for instance Absolution among the sacraments, but since the latter, though it confers also remission of sin like Baptism and the Lord's Supper, has no visible means, they ceased to call it a sacrament.

Is Baptism really more than a ceremony or rite as we claim? Preconceived ideas as to possibility or rather impossibility, indeed, must not decide such an important question. Only the Word of God can and must render the final decision. We leave the question of the outward mode in Baptism undiscussed as irrelevant for our purpose and simply speak of the internal efficacy of Baptism as the Bible states it.

Now what does Holy Writ say about Baptism? We start with the great commission, Matthew 28:19: "Make

disciples of all nations, baptizing them into the name of the Father, Son and Holy Ghost." That "into" certainly is significant, as every one who knows English, or rather Greek grammar, must admit. And what a great blessing is connected with baptizing! Scripture says: "Making disciples of them." Is Baptism merely a ceremony?

We quote in part I Peter 3:21 as saying that "Baptism doth also now save us." Merely a ceremony?

Take Romans 6:3-4: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death." Indeed, know ye not that Baptism is more than a ceremony? Colossians 2:12 brings out the same idea: "Buried with him in baptism", etc. Is not Galatians 3:27 plain enough: "For as many of you as have been baptized into Christ have put on Christ?" We might mention Ephesians 5:26 or Hebrews 10:21. The Saviour says to Nicodemus, John 3:6: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Krauth, *Conservative Reformation*, asks: "Does he refer in these words to Baptism? We think that no one ever could have doubted that there is such a reference, unless he had some preconceived theory of Baptism with which the natural meaning of these words came in conflict. The context and the text alike sustain and necessitate that interpretation which was the earliest, which was once and for ages universal, and to this hour is the general one—the interpretation which accepts these words as setting forth the Christian doctrine of Baptism." Can there be any doubt if we remember in this connection Titus 3:5 where Paul writes: "He saved us, by the washing of regeneration, and the renewing of the Holy Ghost"?

The latter passage brings out the real blessing given in Baptism: "renewing of the Holy Ghost." It is the Pentecost which the disciples experienced 1900 years ago, now repeated over the little child in its Baptism. We know what an effect the outpouring of the Spirit had on the disciples, how He made them to understand the Christ, the Saviour. Fifty days ago, yea, even ten days ago, they had still expected that He would redeem Israel from the yoke of the Romans. Now after they have received the Holy Spirit, they know of a higher redemption. Peter announces it solemnly: it is remission of sin—a spiritual redemption. The Holy Spirit, lost in the Fall, is renewed, and He sets a new life. Yes, it is the washing of the regeneration. He transplants the child into Christ Jesus and endows it with all the privileges of discipleship and—let us not forget—imposes upon it the duties of that blessed estate.

Somebody may remind us that they know of adults who were born again before they were baptized. That does not contradict our foregoing statements. In fact, we have already quoted a passage that ascribes regenerating power also to the Word—I Peter 1:23: "Being born again . . . by the Word of God." In the case of an adult who becomes a believer by hearing the Gospel, Baptism is merely a seal of his regeneration, just as the word of

the judge who confers the rights of American citizenship upon a foreigner, does not really make him a citizen. No, the applicant is a citizen at heart when he make application, otherwise he would not seek formal citizenship. But the word of the judge confirms and seals the application as granted and final. We do not discuss the question of whether or not Baptism is absolutely necessary even in a case when, e.g., in a desert no water is at hand. That does not belong to our topic. We merely say that Baptism is not optional, but must be applied if possible at all.

The other Sacrament is the Lord's Supper or Holy Communion or Eucharist. The Roman Catholic Church certainly does not deny its sacramental character, viz., that it confers saving grace. We unquestionably reject her doctrine of transubstantiation, but we give her credit for her earnest effort to emphasize grace as conferred in Holy Communion, even in a more intense mode than we do. We understand that she defines grace entirely differently than we do. While we say grace is unmerited and undeserved love, she defines it as a spiritual power infused. Years ago, I had a conversation with a gentleman, a former Lutheran pastor who had turned Roman Catholic. Since we shared many memories, having come from the same village in the old country, we reviewed the courses of our lives, and it led to the praise of divine grace. Yes, we used the same word, viz., grace, and we were very emphatic about it, but in the last analysis we meant something entirely different. A Roman Catholic lady went to Communion every week so that she would receive more grace, as she said—we understand: more of that spiritual power which is poured into her in the sacrament so that she may become spiritually stronger and stronger which may eventually lead, under favorable conditions, even to sainthood. No matter how definitely we decline transubstantiation as held by the Roman Church, we give her credit for emphasizing the real presence of Christ.

The absolute negation of this position is Zwingli's symbolic theory. Yes, as a rule, we ascribe it to him, though according to Krauth he did not originate this symbolic interpretation, but adopted it from Honius, a learned and pious Hollander. According to this interpretation the words: "This is my body" mean: This (bread) represents, is a symbol of, signifies my body. Krauth asserts: "No translation, ancient or modern, with any pretension of character, so renders the words . . . no man of character has ever dared to insert into the text of his translation: This is a symbol of my body . . . 'is' always means 'is.'"

Calvin did not go as far as rationalizing Zwingli. He does not deny that the communicant receives the real Christ, but only the believing one. Calvin makes faith the communicating medium while Paul says in I Corinthians 10:16ff, that bread and wine are the communicating media. According to Paul Christ comes down to us, according to Calvin we in faith must go up to Him.

We should, indeed, be very thankful that the Holy

Spirit Himself has given us the true interpretation in those two passages in Corinthians, declining on the one hand Roman Catholic transubstantiation which, to be sure, might be easily found in the words of institution (Matthew 26:26,27; Mark 14:22,23; Luke 22:19,20 and even I Corinthians 11:23,25) and, on the other hand, the symbolic interpretation. The Augsburg Confession states our Lutheran belief in Article X: "Of the Supper of the Lord, they teach, that the Body and Blood of Christ are truly present, and are distributed to those who eat in the Supper of the Lord: and they disapprove of those who teach otherwise." And again, the Formula of Concord says: "We believe. . . that in the Holy Supper the Body and Blood of Christ are truly and essentially present and are truly distributed and received with the bread and wine" etc.

With your kind permission I shall add a word or two about Consubstantiation, of which Lutherans have been ever so often accused by the Reformed who misinterpreted their doctrine of the sacramental union. The latter is by no means something like the Roman Catholic transubstantiation of the bread into the body of Christ, nor is it a commixture of the two substances. The union occurs when the bread and wine are received and partaken of. While we admit that the presence of the body and blood of Christ in the Lord's Supper is mystical, supernatural and incomprehensible, we maintain in opposition to any rationalizing tendencies as we find them in Reformed circles, the real presence of the true body and blood of Christ. We admit that Holy Communion is one of the highest, if not the very highest, of the mysteries of our faith. It brings us into direct contact with the divine, and closer to heaven than anything else on earth. We receive Christ, the real Christ, the human divine Saviour! No wonder that the humble believer prays gratefully:

My Lord, Thou hast here led me
Within Thy holiest place,
And there Thyself hast fed me
With treasures of Thy grace;
And Thou hast freely given
What earth could never buy,
The Bread of Life from heaven,
That now I shall not die.

Why do we insist on the real presence of Christ? It is because we look for an argument with the Reformed and the modernistic of our days? No! We have such respect for God and the truth which He has so graciously revealed to us that we feel in duty bound to search for it and to defend it against all who attack it. It is true our time is not in favor of the "*damnamus*" which our fathers of the 16th century dished out so freely, but that does not mean that we are ready to make a compromise with those who differ from us in matters of divine truth simply in order to retain their good will and friendship or the reputation of broadmindedness. We are ready to take a firm stand for "the real presence" though it is a stumbling-block for others!

We do not wish to lose sight of the final purpose of the Sacrament, viz., the apprehension of the merits of Christ by faith. Even if a man does not deny the real presence because he from his youth is accustomed strictly to adhere to the Bible, he still may not have saving faith—not until he applies that “for you” to himself. He must believe that he personally receives forgiveness of sins, life and salvation by receiving Christ’s body and blood given and shed for him. Oh, we realize that only the real Christ can give us what He has in store for us. A picture of Christ as Zwingli would have it, no matter how beautiful that picture is, cannot give us anything.

We want Jesus. And we receive Him and with Him all the treasures of grace, the whole salvation which He worked out for the human race: forgiveness of sin, life and salvation, in Holy Communion according to Holy Writ, and we do not care what misguided theology or guideless philosophy may have to object.

Our topic does not refer to grace in general, but merely to sacramental grace. It will therefore be our duty to investigate and to show how the two sacraments affect the life of a baptized person. Before we do that let us state in a few words what we consider to be the Christian life. There is, indeed, a difference of opinion, if we interpret correctly what writers on Christian Ethics have to say. Not only quite often, but as a rule, their so-called Christian Ethics is nothing but philosophical Ethics clothed in a Christian terminology. They start out like the philosophers, choosing a *summum bonum* from which they look at life. Now even if they take from the Bible the great commandment of love or, as Tolstoi did, the law of nonresistance, etc., it does not make it a Christian Ethics—as long as they, like the philosophers, start with the natural life of man instead of, as it should be, with the regenerate life. Christian Ethics is not the science of the natural life viewed from a Christian viewpoint, but it is the science of a new life, the new life in Christ. I repeat: a new life—not the old natural life, no matter how refined and apparently, i.e., on the surface, Christian, but the new life in Christ! As far as I know it was Harless of modern times who brought out, or brought out again, this specific difference between philosophical and Christian Ethics.

This new life is created in Baptism, the washing of regeneration—we speak of Infant Baptism only since it is the customary way with us today. The Holy Spirit is poured out on the child. The Bible speaks of Baptism as of the renewing of the Holy Spirit. In a normal case the Holy Spirit gradually leads the child to a conscious personal appropriation of that which was objectively given in Baptism. There may be serious disturbances in the spiritual development of a child; the unfavorable influence of the home-life; of the school; sinful inclinations during the teen age; or even a deep sense of morality with tendencies toward self-righteousness, etc., etc.—all disturbances which retard this process. Think of Luther. He was reborn by virtue of his Baptism, but we all know that conversion came later, when he was about

30 years old, and it came only after severe spiritual struggles on account of his work-righteousness. Yes, we know that many of our Lutheran people in their laudable zeal to safeguard the intrinsic value of regeneration in holy Baptism often shrink from speaking of conversion and thereby expose themselves to the suspicion that Lutherans teach a doctrine of salvation without genuine conversion, and thus are teaching a wrong, too easy way to heaven. No, only a converted man, a truly believing man whose heart is filled with Jesus, who relies on His merits exclusively for salvation, a man who is one with Jesus through faith and Baptism, can be saved. That he cannot create such a believing heart for himself; that it is entirely and without any possible reservation a gift of the Holy Spirit is a matter of course for any Lutheran. He often uses the terms regeneration and conversion interchangeably if he merely wants to express that both are the work of the Holy Spirit without trying to enter upon any psychological considerations. And they may coincide. A baptized child must not necessarily fall out of that state of grace. The Holy Spirit may lead it gradually to a conscious and living faith; the child may develop under His guidance spiritually as it develops physically and mentally, and no extra great break or conversion will be necessary.

The Apostle calls Baptism a renewing of the Holy Spirit—indeed, very fittingly. Man consists of body, soul, and spirit. Through the Fall and sin man became, in words of the Apostle, “spiritually dead.” That does not mean that his spirit was extinguished, but that it was turned from God, the source of life, yea, against God. Only the power of the Holy Spirit can turn the spirit of man back to God again, can revive it. That is indeed a new life, a rebirth or regeneration.

The work of the Holy Spirit is to glorify Christ. He puts Christ into the heart of the child that is being baptized. Baptism is indeed more than a mere ceremony. In Baptism the Holy Spirit effects what we call mysteriously—since we cannot understand it—the mystical union (*unio mystica*). That is what the Bible means when it calls us the temple of the Holy Spirit, or when Jesus says (John 14:33): “And we will come unto him and make our abode with him.” To ward off any objections on the part of those who do not know what a sacrament is, and hence insist on having the mystical union restricted to adults who are conscious of their attitude towards Christ, we say: The Holy Spirit can certainly fill, or turn, the heart of an infant just as easily as the heart of an adult who is sometimes rather stubborn.

Since Baptism places man “into” the name of the triune God, to use the expression of the Bible, i. e., into God, into communion with God, he now has Christ—yes, to be sure, unwittingly, if an infant; but nevertheless the infant has Christ just as a baby has its mother without exactly knowing her yet. And if it has Christ, the whole Christ with all His merits, it has what our Catechism says: “It (viz. Baptism) works forgiveness of sins, delivers from death and the devil, and confers everlasting

ing salvation on all who believe as the Word and promise of God declare." It goes without saying that it is not the act of baptizing or the water that creates these blessings, but the living Christ who comes to us in the Sacrament and confers upon us salvation with all that this term includes.

At the top of all needed and longed for blessings naturally stands forgiveness of sins. From Cain on up to this day saints as well as those who do not lay claim to this title have felt the burden of their sinfulness—to be sure, some more, others less intensely. We understand the moan out of the depth: "For day and night thy hand was heavy upon me." If we wish to understand life with all its pain and sorrow and unhappiness and despair, leading perhaps to voluntary departure, we must not close our eyes to the unforgiven sin and terrifying guilt rising out of the abyss. One of the world's greatest poets has given utterance to the undeniable truth that the greatest of all evils in the world is the unforgiven guilt. And Jesus brought the greatest blessing to the human race when He worked out on Calvary and proclaimed and offered forgiveness of sins and actually bestowed absolution on the repentant believer. He commissioned His Church to preach forgiveness on the basis of His vicarious work and authorized her to remit sins in His name. The wall between us and the holy God has been removed; the veil is rent; death, i.e., separation from God in time and eternity, has been abolished. The devil has lost his claims on the souls of the believers. Oh, look forward with happy hearts and rejoicing lips even if you think of the bony king that will carry you away some day. Why worry? The past with its guilt is wiped out; the present with all its problems, some of them unsolved and perhaps unsolvable, cannot scare us because all things work together for our good; the future with an open heaven makes us overlook the open grave and fills us with joyful expectation like children waiting for the Christmas tree. Oh, blessed are we who call Christ our own since we have been anointed as God's children with the sacred water of Baptism.

God graced us with another Sacrament. Both give us Christ and really confer the same blessings upon us. Yet we make a distinction between the two as we look at them from a different angle. We think of Baptism as setting the new life in Christ and of Holy Communion as sustaining or nourishing the new life. There is no need of pointing out to us that Christ is the real center of this second Sacrament—at any rate, not in our Lutheran Church. In all the controversies concerning this Sacrament within the Church and against outsiders we have jealously fought for "the real presence." It may be that some of our church members are still so human

that they cannot get away from the old "*ex opere operato*" idea, lose sight of the Christ and think that the mere participation in the Sacrament is sufficient, but our Church certainly frowns at such a conception and warns against it. No, the Lord's Supper is not merely a memorial meal in honor of Him who died as our substitute on Calvary; it is a Sacrament. We want to get something. We want the Christ, the living Christ; not merely a picture of Him, but Himself! And thank God, the Bible assures us that we get His very body and blood in a sacramental way.

The saving grace of our God comes to us in the Holy Communion. And our Church joyfully confesses when asked: "What benefits are derived from such eating and drinking?"—"They are pointed out in these words: 'Given, and shed for you, for the remission of sins,' namely, through these words, the remission of sins, life and salvation are granted to us in the Sacrament. For wherever there is remission of sins there is also life and salvation."

I do not know whether or not all of us appreciate the lovingkindness of our Father in heaven in giving us this Sacrament. It is true that Matthew and Mark assure us that body and blood are given and shed "for many"—but are you and I included in these many? Luke and Paul make it even more specific by saying "for you." Yes, again, I ask: Are you and I included? That "for many" and "for you" may echo and re-echo through these centuries, but we may hesitate to apply the merits of this great self-sacrifice of Christ to us personally. Jesus certainly knew our human weakness and in order to help our human infirmity He instituted the holy Sacrament which permits no doubt that it is to be applied to each and every one of us individually. The blessings of this vicarious atonement do not only come to all others, but to me, too—I am one of the many spoken of.

We have not to repeat what we said in connection with Baptism, viz., that with Christ comes remission of sins and, indeed, His coming to us in this holy Sacrament is plain beyond any reasonable doubt. With Him comes forgiveness of sins, and with the forgiveness of sins there comes also life—real life—life in the communion with God. That is the great misery of today that the Godless world which thinks to live, really is dead because it is separated from the source of real life, God. But reunited with God through the Saviour we enjoy real life—a life worth living; a life that is open to all that is good and honest and beautiful; a life dedicated to the service of God and humanity; a life open to all the divine blessings in nature and history and art and literature; a life that is lived to the glory of God and is made a divine service every day, every minute; and above all: a life lived in the joy of salvation as a fruit of sacramental grace.

Lutheran Cooperation

By George H. Muedeking

Most Lutherans realize that to other Protestant groups, our denomination seems needlessly non-cooperative. The simplest sociological explanation is that the Lutheran Church is the only major Protestant denomination in the United States which was neither born directly in America, nor was speaking the American tongue when it reached our shores. One of the major synods of American Lutheranism accepted the English language as official as late as the First World War. We therefore felt an estrangement from the rest of Protestantism which made us unable to digest the thinking of others or contribute our own theology in terms which others could appreciate.

So we have been urged to united work with other Christian churches, as much from a hasty desire to become religiously Americanized, as to accomplish any definite religious activity which would stand undone if we did not cooperate.

We have not understood our motivation so easily, of course. On all sides we are pressed to make a unified religious impact on our age under the insistence that it has been Protestant divisiveness which has alienated our culture from the Church. The argument, however, does not stand, even historically. The advocates of united work would note this if they turned their eyes to the state churches of Europe. These churches possess all we are crying for in America in the name of church unity. These churches have all the advantages of undivided work in their lands. Yet rather than seeing that the culture of those lands is more responsive to the Church than on our shores, we behold the church so weak that even of a Lutheran country like Sweden it is said that more Swedes are attending church in the United States than in the entire land of their origin. To the loud shouting for unified Christian work, as the price of survival in our age, let us ask for concrete examples of what a united church can do, and do better, than one split into so many sects. In every land where a given church has a monopoly on religion, the people are less religiously motivated than under our divided Protestantism. Catholic, Lutheran, or Reformed state churches are not excepted in this appraisal.

But if we believe that there are advantages to united work, in spite of the appraisal of history, the question of its possible extent remains for us. How much cooperative work can the American Lutheran Church, for example, do with organizations of churches, such as the Federal Council, or the World Council of Churches? Both these agencies of cooperation have come repeatedly

to our attention and concern in the last few years, in the Lutheran Church.

We have always held in Lutheran thinking, that cooperation is limited by the absence of **CONFESSIONAL UNITY**. By this is meant the fact that Lutherans believe that unless the churches are sufficiently close in the statements of what they believe, cooperative work on spiritual levels is practically impossible. In fact, one Lutheran Synod has thumped the drums to insist that either synods or denominations must be perfectly agreed in their confessional statements, in order to do any united work whatever.

Our Lutheran thinking has pointed to the same event in history that most historians give, for the example of the way a lack of confessional unity excludes cooperative work. The event is the Colloquy of Marburg. There Luther and Zwingli attempted to reconcile their differences on the Lord's Supper. When they failed, they parted the whole of Protestantism between conflicting Reformed and Lutheran Churches. In the competitive effort to win Western Europe from Catholicism, this principle of the absence of confessional unity as the preventor of unified work grew ever stronger. One church confession after another piled up, to make any reconciliation the more impossible.

Since the national characteristics of the German do not include any obvious effort to undulate, once a position has been taken, Lutheran attempts to pile up even more refined statements of belief ceased when the Formula of Concord had been issued. "This is what we believe; take it or leave it!" Among Reformed churches, however, the fountain of confessionalizing did not dry up until well in our own age. Each new sect had to issue a "Discipline", while bemoaning the disciplines and confessions of all others. At this point American Lutheran synods did their best not to be outstripped by the Reformed, for Theses and Agreements and Statements showered like new rain upon us even up to the last decade.

How valid is this principle, that cooperative work cannot be carried on except among those who are confessionally agreed? In this extreme form for us Lutherans, the principle succeeded in formulating the Galesburg Rule, that Lutheran pulpits are for Lutheran pastors only, and Lutheran altars for Lutheran communicants only. Even this pinnacle was topped in the negotiations toward synodical unity in the past few years. A concerted effort was made to insist on a word-by-word subscription to a new doctrinal affirmation every other

year, as the price of cooperation between synods. But how valid is the principle?

Let us begin by observing the very important sociological principle that the absence of confessional unity provides the very easiest refuge for the desire to preserve independent identification, for any group of Christians. Whatever may be the deeper reason for wanting to remain independently identifiable, an insistence on confessional unity is the simplest way to be certain to be able to continue that independence.

This is true because it is humanly impossible to cast any doctrinal declaration to which all can agree in every particular. This is not because men do not want to agree to the confession, but because there is a human limitation involved which can never be overcome. The limitation is this: thoughts are never directly available to any other mind but the mind that has them. When we want to transfer thoughts, we must break them off, and often disjointedly, translate them into something entirely different—words. Because these thoughts have been broken off thus, and really transubstantiated, no two persons ever mean exactly the same thing by the same word. As the logician puts it, the "universe of discourse" of any word is not the same to any two minds.

No person whose social experience has proceeded beyond the age of three, will any longer assert honestly that words mean the same to any two minds. A most instructive picture is to see Luther staring at the same verse in the Bible so long that it finally is seen to mean entirely the opposite of what those words originally were thought to mean to him, as he did when he came to the evangelical faith by looking repeatedly and fearfully at the Letter to the Romans. There came a day when Romans 1:17 and the "righteousness of God" meant quite the opposite of what he had seen them to mean before.

There is therefore no limit to the ability between any social groups to remain independent and non-cooperative if one of these groups insists that a statement of beliefs (a Confession, for a church group) must be identical, in order to cooperate.

We all realize this human limitation. How then did confessional unity become advanced as a touchstone for cooperation among us Lutherans? That came because it happened to Lutherans the same as to every other denomination, that a stated confession of faith was used as the rallying point for minds which could no longer accept the conditions or thinking which prevailed around them. The confession of faith by which the new group became able to identify its members, was actually the least common denominator of disaffection. A confession is thus almost always negative in origin. From the first Synod meeting at Jerusalem in 50 A. D., to the newest Theses offered by some Lutheran group today, the confessional statement of agreement is always at best only an agreement. It is always an effort to identify those who are equally discontented with the thinking that is current among others.

Every time we say that a mutually agreeable confession of faith must be the price for cooperation between us

and other denominations, we suffer from the inaccurate historical judgment that the Confession is the cause of disunity between denominations. If a mutual confession could only be agreed on, we say, this would show that the denominations or synods are no longer disunited. The historical judgment is erroneous. For the Confession of a church is not the cause of disunity with other denominations which have a different confession. It is the result of a disunity that is already there that is expressed by the confession. A confessional statement is the least common denominator of belief which all who are discontented with their former loyalties can accept together. The confession expresses a difference that is there before the confession is ever set down on paper.

That is why removing the outward expression of difference, by agreeing on a mutually satisfactory confession, never is able to remove the difference that caused the variation in thinking in the first place. An instructive example: some sections of Lutheranism in America work valiantly to set up an "Agreement" or a "Brief Statement" or a "Declaration" or a set of "Theses." Having advanced their child of toil, other synods are told they must adhere to these formulations before pulpit and altar fellowships with them can be consummated.

Yet strangely, for all the work expended, no pulpit and altar fellowship materializes in most cases. For as soon as any synod agrees to the "Statement", a suspicion is born that unity is not that easy. "They" must have subscribed to the Statement only to secure fellowship and not because "they" believe in its words. So another confession is more minutely phrased to tie the agreeable Synod down without any possibility of mentally meaning something else than the words of the Statement are supposed to mean. But more confusion! For as soon as the second draft is accepted, the suspicion returns. Then another still more carefully phrased document must be born.

The process is of course interminable. Because it is it stands as a patent recognition, by the very people who insist on a mutual confession as the price of cooperation, that the Confession cannot give that unitary outlook. For the Confession can only express a unity or a disunity that is already there before the Confession reaches the presses. Unity therefore can never be achieved by doctoring up the expression of unity. The Statement of Faith will be able to express always only the minimum agreement that exists before the Confession is formulated.

We must find another cause that prevents cooperation with other denominations. It is this, the absence of a LIKE SPIRIT. We choose this designation because the irreconcilable conflict between Zwingli and Luther at Marburg was stated by the participants to come from this cause, and not from an absence of confessional unity. The two reformers could not part with the shaking of hands, because, as Luther perceived, "You are of a different spirit than I am." It was the inaccuracy of our historical teaching to change that simple recognition of Luther, or rather, to interpret it, as follows: "You are of

a different spirit than I am because you have a different confession about the Lord's Supper". Luther saw deeper than we do. He left the truth to be just as he stated it: you and I cannot agree on the confession of the Lord's Supper, because we are of a different spirit. Luther's charges against Zwingli's essential humanism will bear out our analysis.

At least among Lutherans, the American Lutheran Church recognized this cause, the absence of a like spirit, as the primary cause for the divisions among church groups. It did so at its last convention, when it officially despaired of any further doctrinal formulations as the way to unity between Lutherans. What we must understand is that this same cause is also the reason operative to limit our work with other Christian groups.

Can this reason for non-cooperation be removed? Remember, it must go deeper than to ask the other denominations to pledge loyalty to our confessional statements. Their lack of spiritual sympathy is exactly why they cannot join our confessional statements already. The answer to the question is of course that the differences of spirit which exist between groups of Christians cannot be removed; but that this lack of identical spirit need not be the cause for non-cooperation unless we want it to be.

There is no way of attacking the lack of spiritual likeness that can hope for success. Here we may take the philosopher Fichte's insight as most helpful. He said that all men are born either as materialists or idealists in philosophy. Whether we are born thus, or come to it by our earliest training and heart-felt experiences, whether we blame nature or nurture, it can scarcely be challenged that each man proposes and seeks the thoughts and associations which are congenial to him. We read the books and the magazines we like. We chum with the friends whose outlook is the same as ours.

The only case where this observation is incomplete is in the case of religious conversion, or when a man is beset by an overwhelming fear, or when he is attracted by a deep love. In these cases men will move out of the groove of thought and attitude they have held. But even here they do not fully betray the customary human action. In each of these cases, it is possible to see in a man an unremitting effort to reconcile as much of the old patterns of thought and behavior as he can match with his new ideas. He tries to salvage as much out of the former congenial patterns of friendship as he can. We remember Matthew's banquet for Jesus among his fellow publicans, as a standard example of this desire to put as much of the new wine into old bottles as is possible.

Thus the differences of spirit divide groups of Christians, because Christians are attracted to those differences that already express their own spirit. Translate our assumption into some examples: our analysis would hold that the free-wheeling Pentecostal will never truly feel at home in the rigidity of Lutheran worship. He won't feel at home even though the Lutheran pastor has the very same old-fashioned Gospel that he has heard in his

church. Or, the cultured freedom of Episcopalianism will never be able to confine itself to the provincial outlook of a Salvation-Army lassie, even though the origin of both is from the same nation and church. In fact, we can multiply the examples indefinitely by simply facing in honesty the question, "Would I ever be really at home in the type of thinking and worship of such-and-such a religious group or synod?"

If I have continued as a Lutheran by deliberate choice and conviction, and have answered this last question in full honesty, I can thus perhaps appreciate the way the question looks from the other side of the fence, too. And I can perhaps haltingly sense that it could be a possibility that God Himself had a part in preventing all Christians of the earth from being Lutherans, as well as Christians. And fainter still, there would be the possibility that as a good Lutheran, I would not even want all other Christians to belong to the Lutheran Church, for the sake of their own soul's continuance in the Kingdom of God. For the spirit of the Lutheran Church is not the spirit of the radical and emotional sect, for example. And the Lutheran Church can never hope to attract the emotional adolescent who, although he is ninety, must still express himself violently on every feeling he has.

Cooperative denominational work will always be limited by this different spirit, for the denominations themselves exist because of the differences in spirit. The continuation of this variation in attitude is of course perpetuated by the denomination which encourages whatever spirit its members find most congenial to themselves.

If, therefore, as in some nations in Europe, a unity is imposed from above over this difference, the difference will break out in movements within the unified church. A standard illustration of this historical effect can be found in the pietist movements in the Lutheran churches of Europe. American Lutheranism has not battled the pietist spirit because those of that spirit found other denominations which were congenial to their attitude.

This difference of spirit, while it must be recognized if we are to understand the existence of the various denominations, and while it must be accepted if we are ever to do business with anybody besides ourselves, need not cause non-cooperation. For every denominational group which preserves a strong organization from the top downward, continues its united efforts while preserving those same differences of spirit within itself.

There are, for instance, in Romanism, evangelistic tendencies (Jansenism) more variant from the presently dominant Jesuitic work-righteousness than most of the outright denominational independence among Protestants. Purported Vatican rescue of Italian Jews (for a fee, from American Jewry), together with the contemporary hierarchical sparking of anti-Semitism in Poland is another difference in spirit, for example, which can exist without destroying the unity and cooperative effort of Catholicism. Or, the traditional rivalry between the Catholic monastic orders, or the outright rivalry between bishops, are known to all students of history. Yet

the Orders work together when forced to from the top, and the bishops appear before the world, often in armed truce, yet united in their voice to the outside world.

We can duplicate these examples of cooperative effort while preserving differences in spirit, on almost every front of human activity. Even the suppressed Trotsky motif works in Russia by force, with its opposite, Stalin's pan-Russian redemption of the world.

We can therefore offer this evaluation: the price of united Protestant work is high. It is far higher than the hasty shouters for unity are usually ready to pay. The price is an organizational superstructure which is given complete authority to execute any of its decisions. But that price can be paid without surrendering the differ-

ences of spirit which cause and hold apart denominations today. If we want to pay the price, this is it.

If we want to pay the price, also, Lutheran uniqueness, the Lutheran spirit, need not be surrendered. The uniqueness of the Lutheran faith—a complete reliance on justification by faith alone alongside a studied effort to express the freedom of the Christian man in all relationships of living—will never be lost, no matter what the extent of the cooperative work we do with other Protestants. For this uniqueness comes from the living Word of God, and therefore it cannot die. For the living Word of God and its power cannot die. We may safely unite with any other cooperative work with any other denomination that we feel is necessary.

Reorganization of the Church in Germany

By Theodore G. Tappert

In an article which appeared in *The Lutheran Outlook* of March, 1947, Professor Herman A. Preus appealed for more light on what is happening in the church in Germany. The plea for information is proper and deserves response. But it is not easy to supply the information—not because there is a desire on the part of Lutherans in America to "cloud the issue," as Professor Preus implies, but rather because the issue is itself clouded.

German churchmen themselves have difficulty in penetrating the clouds which envelope them. For years they have been isolated from the rest of the Christian world, and especially from the Lutheran Churches outside of Germany which, under the loose organization of the Lutheran World Convention, failed to maintain contact of a meaningful character. The isolation has also been internal. Before the war, especially during the war, and even now after the war, communication among German churchmen has been extremely difficult. Mails move slowly, censorship has been a deterrent, personal meetings are rare because of broken-down transportation and zonal barriers, and there are no adequate means to disseminate news and provide media for discussion owing to the shortage of paper.

Such isolation has made it difficult, if not impossible, for German churchmen to see the problems which confront them in their broader aspects. A total view has been wanting. Each churchman has had a partial view and as a consequence tended to emphasize one or another aspect of the whole picture. In his eyes welfare work, or liturgical revival, or political preaching, or confessional awakening, or eschatology loomed largest. Meanwhile a host of new questions remained unclarified. What is the significance of renewed emphasis on the Sacraments for the relation of Word and Sacrament? What effect does revived lay activity have on the office

of the ministry? What is the relation between the Bar-men "Confession" and the Confessions of the Reformation? New thoughts and new insights needed to be thought through theologically, and this could not be accomplished quickly amid the limitations under which German churchmen were laboring.

As far as the reorganization of the church in Germany is concerned, this is generally acknowledged to be more than a problem of reshuffling organizational units; it is at bottom a theological problem. On this account the question, What is the Church?, has tremendous importance. Indeed the necessity of reorganization grows out of theological changes as much as it grows out of practical needs resulting from the collapse of former church organizations and the impending (although still uncertain) alterations in the relation of church and state. All I can hope to do here is to describe the major currents in the confused picture as they appear to a visitor who spent only a couple of months in Germany.

I.

As one might expect, the reorganization of the German church is conditioned by historical factors. Some are traditions of long standing, others are of more recent origin.

1. One of these is the tradition of the territorial church which can be traced back to the Reformation. Some thirty Protestant churches have identified themselves more or less with the states which comprised the German Empire. Each state church has existed quite independently of the others and developed its own polity, liturgy, hymnology, and ecclesiastical customs. This explains the differences which one detects, for example, between the Lutheran churches of neighboring

Bavaria and Württemberg. At the same time, the fact that these are state churches explains the tolerance within them of theological diversity, a diversity which is now extended by the flood of refugees from the eastern provinces who have brought with them different ways of singing, different forms of worship, and different religious customs. The traditional state churches are consequently undergoing internal changes, but they are preserved by the fact that they are still supported by public taxation. And, nominally at least, these churches are Lutheran or Reformed or Union.

2. More recent than the tradition of territorial churches, but not less significant, is the tendency toward nationalization. Especially since the beginning of the nineteenth century, efforts have been made to unite all the Protestants of Germany. The unions of Lutherans and Reformed in some states, like Prussia, were steps in this direction. The political union of German states which led to the establishment of the "second empire" in 1870 gave a great impetus to this longing and produced a loose Federation of Protestants. The introduction of the "third empire" in 1933 brought with it the tighter organization of the German Evangelical Church headed by an imperial bishop. Patriotic and political considerations played a part in these developments. Some of the unions were forcibly imposed upon the churches by Political authorities. But there was also a sincere desire on the part of many churchmen to strengthen common Protestant ties in the hope of serving the needs of the people more effectively. This desire has been embodied since 1945 in the provisional Evangelical Church in Germany.

3. Such unification had the effect, however, of making both Lutherans and Reformed more conscious of their distinctive heritage. And so the third historical factor which still plays into the present picture is what might be called confessionalism. There was a confessional awakening after the formation of the Prussian Union in 1817. Later it bore fruit in the organization of the General Evangelical Lutheran Conference, which included Lutherans not only from Germany, but also from Scandinavia. Again, in 1938, a Council of Evangelical Lutheran Churches in Germany was formed, and in November, 1946, this Council proposed a constitution for the organization of a United Evangelical Lutheran Church in Germany. Strictly speaking, there is nothing new in the proposal. It is an expression of the conviction that Lutheranism has been entrusted with an important heritage and at the same time with a special responsibility within Protestantism, and thus also within Christendom. The Augsburg Confession is the symbol of this heritage and this responsibility, even as the Heidelberg Catechism is the symbol of the Reformed heritage and responsibility. The church struggle which agitated Germany from 1933 to 1945 encouraged a re-study of these historical Confessions and has introduced another confessional revival.

4. But the church struggle also drew together men who had been separated by confessional barriers. Resistance to National Socialism created a fellowship of protest which included Lutheran, Reformed, and Union pastors and people. They shared common convictions. They suffered similar dangers. In some cases they occupied the same cells in prisons or concentration camps. The Theological Declaration adopted by the Synod of Barmen in 1934, better known as the Barmen Declaration, was the platform on which these men stood. This declaration, which asserted the lordship of Christ and rejected the notion of a deification of the state, became the "confession" which united Christians of diverse historical confessions. In a time of severe storm and stress the affirmations of the Barmen Declaration naturally became focal points around which men could rally. For the moment the traditional differences between Lutherans and Reformed receded into the background. By some they were brushed off as inconsequential. The unifying experience of the church's struggle with the state transcended everything else. Although the struggle, at least in its original form, is now over, the influence of this struggle is now projected into the present and represents a fourth historical factor which conditions the church in Germany today.

5. A fifth factor may be added. This is the influence exerted upon Christians in Germany by Christians outside of Germany. The geographical position of the country has always made Germans receptive to a great variety of ideas and ideals which have been imported from neighboring lands. This is true in the religious sphere as well as in others. It is not an accident that the study of comparative symbolics (*Konfessionskunde*) has been developed especially by German theologians. They have cultivated contacts with Christians of other persuasions and have participated in and have been influenced deeply by the ecumenical movement. At the same time they have known themselves to be bound by ties of common faith with their brethren in either the Lutheran World Convention or the World Alliance of Reformed Churches. Immediately before and during the war the ecumenical relationships were kept alive far more than the confessional relationships. For example, Dr. Roswell P. Barnes was in Germany during the early years of the war in behalf of the Federal Council of the Churches of Christ in America but no Lutheran was sent from America to perform a similar service. Since the close of the war the World Council of Churches (through its material aid and ecumenical study commissions), the Reformed Churches (notably through Karl Barth), and the revived Lutheran World Convention (now Federation) with generous contributions toward physical relief and spiritual reconstruction from America and Sweden have made their influence felt. It would be a mistake to believe that the confessional allegiance of German churchmen can be bought off with gifts, but they can be given the means to carry on in their work and they can be encouraged and strengthened by the example of a faith which bears fruits in acts of love.

II.

It is against this background of historical factors which are still at work today that one can best see what is happening. The shape of things to come is by no means clear. Unpredictable things, like the political solution of the German problem, could upset the most carefully calculated prognostications. But it is possible to analyze several of the most important proposals which have been made one or another of which may come to prevail.

1. First of all, some German leaders would like to see the provisional Evangelical Church in Germany become the one, national, Protestant church in Germany. According to this proposal, all traditional confessional distinctions would disappear. Perhaps it would not be possible to include the half of one percent of the population which now holds membership in Methodist, Baptist, and similar smaller groups. But the vast majority of German Protestants—Lutheran, Reformed, and Union—would be included. Of course, this would mean an abandonment of the Reformation Confessions. In place of these confessions, it is proposed, the Barmen "Confession" should be placed. "The old Confessions", Martin Niemöller stated in a public address in Philadelphia, "are antiquated and proved to be of no relevance in the German church struggle. On the other hand, the Barmen Declaration provided the ground for resistance."

Here one can see clearly now, for some German churchmen, the experience of the last dozen years—"what God has given us to say", as it is often expressed—is determinative. But with this recent experience is combined a century's longing for one great German church. Nor is the spirit of nationalism altogether absent. At a time when Germany has been deprived of its political unity, it seems desirable to some men to create an ecclesiastical unity which might serve to hold the German people together. Influence from outside Germany is also present, for some naively believe (this is the fruit of isolation) that Protestants in other lands are now uniting and that the Germans are expected to do the same.

The fundamental criticism which might be made of this proposal, however, is that it ignores Confessional differences which still exist, in Germany as elsewhere. These differences appear traditionally and most dramatically in the sacraments, but they root in different understandings of Law and Gospel which also affect church polity, discipline, and worship. Such differences are not removed by ignoring them. To substitute the Barmen Declaration for the Reformation Confessions, moreover, would tend to replace something affirmative with something negative, something inclusive with something partial. For although every Christian can subscribe the Barmen Declaration, it is not a confession of faith in the usual meaning of the term. It is directed against a specific heresy—the heresy of the total state—and is a product of an ephemeral fellowship of protest. To employ an inadequate analogy, it is as if American

pacifists of Baptist, Methodist, Lutheran, and Quaker faith came to the conclusion that their agreement to refrain from participation in any war activity made of no effect the things which divide them as members of different communions.

2. In view of the fact that most churchmen in Germany are not ready to jettison the Confessions of the Reformation, a second proposal has been made. This is to supplement these confessions with the new Barmen "Confessions." Thus, within the unity of the Evangelical Church in Germany, Lutherans and Reformed would preserve their own distinctive doctrinal standards but would find their agreement in a common subscription of the Barmen Declaration. In effect, of course, this would mean the extension of the old Union Churches on a national scale. The real difference between Lutherans and Reformed would be obscured.

A typical voice raised in criticism of this proposal is that of Dr. Molin, of Vienna. "With regard to the suggestion that subscription to this (Barmen) Declaration be made obligatory, I wish to assert that I am not the only one who would strongly oppose such subscription, not because we deem the Barmen "Confessions" in error but because we fear that by adding it to the old Confessions on which our church has hitherto stood, these Confessions of the Reformation will be deprived of their meaning. When the Barmen 'Confession' is praised as a 'bond of unity,' this is done to conceal Confessional differences for the sake of a common front. Inclusion of the Barmen 'Confession' in the subscription formula or constitution of our church would be tantamount to declaring the doctrinal differences of the Reformation of no consequence. But these differences are not removed by concealing them. They can be overcome only by a mutual wrestling for the truth."

Others have repeatedly reminded their brethren that the Barmen Declaration was not intended by its formulators to override doctrinal differences. "At a time of dire threat to the Christian Church," Bishop Wilhelm Stählin, of Oldenburg, puts it, "Lutherans and Reformed united in a common statement. But this does not mean that it was the intention either of the drafters or of the original subscribers of this Declaration that the historical differences between Lutherans and Reformed should be nullified simply because they fought together in these years. It is nothing short of visionary fantasy to accord this Declaration such significance. Lutherans and Reformed stand side by side in rejecting this error, which is a falsification of historical fact." Dr. Hans Asmussen, president of the chancellery of the Evangelical Church in Germany, has likewise asserted (on May 15, 1947): "Within the unity of the Evangelical Church in Germany there are differences. It was already acknowledged in Barmen that we belong to different confessions. We have not understood God's leading as directing us into a new union church. We have believed that in Barmen we were given something to say together in spite of our Confessional differences and although we did not know how these differences might be overcome."

3. In sharp contrast to the first two proposals—that the Evangelical Church in Germany became a national Protestant Church on the basis of the Barmen Declaration alone or on the basis of the Reformation Confessions supplemented by the Barmen Declaration—is a third proposal. It is popularly called the “narrow Lutheran solution” and is embodied in the provisional constitution of a United Evangelical Lutheran Church in Germany. Having as one of its chief exponents the bishop of Bavaria, Dr. Hans Meiser, the plan envisages a union of all the nominally Lutheran state churches which acknowledge “the Gospel of Jesus Christ as this is set forth in the Holy Scriptures of the Old and New Testaments and as it is witnessed in the Augsburg Confession and in the other symbolical books of the Lutheran Church.” According to the constitution there is to be a presiding bishop, a council of bishops, a general synod, and a chancellery. There was originally no reference to the Barmen Declaration, but the Lutheran Church of Hanover, presumably at the instigation of recently-elected Bishop Hans Lilje, voted this spring to join the United Evangelical Lutheran Church in Germany on condition that this should not imply a repudiation of the insights gained in the struggle between church and state as these have been formulated at Barmen. The proposed organization of a United Evangelical Lutheran Church in Germany would have the effect of making a federation rather than a church of the Evangelical Church in Germany.

Obviously this proposal grows out of Lutheran Confessional consciousness and aims to preserve the traditional state church arrangement. Its strength lies in the timely reassertion of a solid Lutheran position. Its weakness lies in the tacit assumption that all the Lutherans of Germany are in the state churches which bear the Lutheran name in their official titles. Bishop Stählin explains why the Evangelical Lutheran Church in Oldenburg, over which he presides, is reluctant to join the United Evangelical Lutheran Church in Germany by pointing out: “The constitutional adherence of a state church to the Lutheran Confession offers no guarantee that in its several congregations the Gospel is preached in accordance with the Lutheran Confession and that the sacraments are administered according to the original Lutheran understanding. It may well be that in a state church which is called Lutheran the preaching does not at all conform with the Lutheran Confession and the Sacrament is interpreted and administered in a way which is Zwinglian rather than Lutheran. Nominally Lutheran Churches have not remained unaffected by that process of deterioration which has engulfed all of Protestantism and made it alien to its Reformation again. On the other hand, it is quite as possible, indeed, it is often the case—that within nominal Union Churches there is an earnest concern to recover and preserve the Lutheran or the Reformed heritage with respect to doctrine, worship, and polity. Confessional preambles in church constitutions often are mere facades which offer no sure index of the spirit which dwells within.” It is not in accord with the Lutheran

conception of the church to make geographical location or historical accident, rather than Confessional position, the standard by which congregations are to be judged. For *wherever* the Gospel is preached and the sacraments are administered according to the Lutheran understanding, *there* is the Lutheran Church.

4. The proposal to organize a United Lutheran Church in Germany evoked a prompt, and salutary, response from other Lutherans. In May, 1947, Dr. Hans Asmussen wrote, both in his official capacity as president of the chancellery of the Evangelical Church in Germany and as a Lutheran: “The organization of the United Evangelical Lutheran Church in Germany takes place within the Evangelical Church in Germany. This is not the first union of this kind, for the Reformed have long been at work on such a union and are constantly expanding it and strengthening it. There is no particular reason for concern, therefore, in spite of the fact that the Lutheran Churches which are in process of uniting represent a numerical strength and significance far greater than that of the united Reformed Churches. But it is also a fact that the United Evangelical Lutheran Church includes only part of the Lutheran Churches in Germany. We still lack complete statistics. But it would not be amiss to assert that the number of Lutheran congregations within the United Evangelical Lutheran Church in Germany is about equal to the number of those outside of it. Accordingly it has become incumbent upon us to define the position occupied by the Lutherans who are not included in the United Evangelical Lutheran Church in Germany.”

Representatives of these Lutherans met in Detmold April 9 and 10, 1947, under the chairmanship of Dr. Theophilus Wurm, bishop of the Lutheran Church of Württemberg. Lutherans in Union Churches were present, and their position and problems were given sympathetic consideration. These advocates of a “broad Lutheran solution” rather than a “narrow Lutheran solution” of the problem of ecclesiastical reorganization showed more concern for the preservation of the Evangelical Church in Germany and for the Barmen Declaration, not “as a new Confession of a Union Church” but as an expression of “the experiences and insights which have come to the church in its struggle.” The conviction was expressed that the millions of Protestant refugees, irrespective of their former membership, should “be assigned for the present to the pastoral care of the parishes in the place in which they are now living.” This naturally meant that “the Lord’s Table must be kept open to adherents to all Evangelical communions” except such as “neither teach nor believe that Christ is present in the Sacrament.” In this way provision was made, at least tentatively, for the refugees. Later it was decided to assemble representatives of all the Lutherans in Germany to restudy the problem of altar fellowship. “The Lutheran Confession,” it was agreed, “must become effective as a fundamental expression of our interpretation of the Holy Scriptures for the solution of all the problems which face us today.” It was also agreed

that "the Confessional position of all congregations be clarified and defined. Accordingly catechetical instruction in the congregations, the calling of pastors, the visitation of parishes, the examination and ordination of clergymen, together with all the functions of ecclesiastical government must be cared for in keeping with the Confession and genius of the particular communion."

No concrete proposal for the reorganization of the church in Germany came out of this meeting. Its immediate significance lies in the fact that the proposal to organize a United Lutheran Church in Germany encouraged other Lutherans to assert their Lutheranism. At the same time the United Evangelical Church in Germany has been challenged to face realistically the peculiar problems created by the traditional state churches and by the hordes of refugees who have swarmed into Lutheran parishes.

III.

There is a reasonable possibility that out of the present confusion a Lutheran Church will emerge alongside of a Reformed Church and that both these churches, together with Methodists, Baptists, and others, will form a federation of churches. At all events, when the suggestion was made that the present Evangelical Church in Germany make the Augsburg Confession its doctrinal basis, the moderamen of the Reformed League in Germany responded (March 14, 1947) that "the Augsburg Confession has never been acknowledged in important sections of the Reformed Church in Germany. Apart from the Reformed churches in Lower Hesse, the Augsburg Confession is in actual practice a Lutheran Confession which can be interpreted in a Reformed sense only by modifying it. . . . It is impossible for the Reformed Churches to raise the Augsburg Confession to the status of a symbolical instrument with authority binding upon all because the teachings of the Reformed Churches differ from those of the Augsburg Confession and because the origin and history of the Reformed Churches present obstacles to such a step." Such a statement as this shows that there are Reformed as well as Lutherans in Germany who hold that the traditional Confessional differences are still real and vital today. It is therefore unlikely that an all-inclusive Protestant Church, which overrides the Reformation Confessions, will be organized on a permanent basis. In fact, at a meeting of representatives of the Evangelical Church in Germany, held in Treysa on June 5 and 6, 1947, it was resolved, "The assembly declares that the Evangelical Church in Germany is a *"federation"*, and again, "It is declared that the Evangelical Church in Germany may now be organized as a *federation of Confessional churches*."

In the conclusion of a booklet which came from the press this spring, Professor Edmund Schlink, of Heidelberg, suggests what ought to happen.

"The Evangelical churches and congregations in Germany must expressly be accorded the liberty to reorganize on the basis of their Confessions. This includes the right to form unions of dioceses and parishes of the same Confession beyond the traditional limits of state churches. In view of the variety of state churches and ecclesiastical governments, one must begin with the union of Confessionally related groups if a reformation of worship, the ministry, and the like is really to take place on the basis of doctrine. The right to exercise such liberty in Confessional reorganization within the Evangelical Church in Germany will, paradoxically though it may appear, strengthen the bonds of fellowship between the divergent confessions. For nothing disturbs ecclesiastical fellowship so much as the claim to authority over churches of another Confession or as decisions arrived at by majority votes of interdenominational bodies when the decisions ought to be reached theologically. Nothing destroys fellowship so quickly as quantitative considerations or the fear, if the existing constitution offers no protection, that small Confessional groups are being crowded by a majority. So liberty to form Confessional unions, and the organizational consequences of this liberty, must be guaranteed.

"The possibility of common teaching and action on the part of the different confessions within the Evangelical Church in Germany must be acknowledged in its constitution and each confession must regard it as a duty to pay heed to the other. The contribution toward an understanding of the Scriptures which one confession has made to the other in past years has become so important that no Confessional church within the Evangelical Church in Germany should make important decisions with respect to worship or the ministry without first consulting representatives of the other confession. . . . Not as if the Reformed Church were to participate in the decision, let us say, as to the form which the Lutheran liturgy ought to take, or vice versa. But each confession should give earnest attention to the Scriptural interpretation of the other. . . .

"The Evangelical Church in Germany would thus become a federation of Confessional Churches. . . ."

If this ideal is to be realized, many problems will have to be overcome. The dissolution of the union state churches, and perhaps the disestablishment of all territorial churches, will be necessary. The Germans will have to solve their own problems, of course, but as they struggle with them they must have the sympathetic understanding of Lutherans in America who humbly acknowledge that their own problems, although simple in comparison, have not yet been solved completely or ideally. It would be a grave mistake, in my opinion, for Lutherans in America to arrive at hasty judgments. Let the clouds first be dispersed, and let us help, where we can, to disperse them.

Surveying the Conference

American Lutheran

By Arthur P. Michelfelder

New "TOTOL" Commissioned

THE NAME "TOTOL" brings to the mind of the boy and girl in American Lutheran Church circles the custom built ship supplied nine years ago with funds contributed by the Sunday schools throughout the church, and used by the New Guinea missionaries as a connecting link between Finschhafen and Madang.

During the war the ship "Totol" was the victim of enemy bombing, lying today at the bottom of Madang Harbor.

Knowing how important it is to have such means of transportation in the New Guinea Mission field, the boys and girls of the Sunday schools have rallied again to the cause of replacing the destroyed ship. Realizing the auspicious ceremony in commissioning warships, especially in time of war, those in charge of launching the new ship "Totol," knew that this ship would likewise be engaged in a war between the Kingdom of Darkness and the Kingdom of Light, and therefore carried out a special service of dedication and commissioning, before she set out on her first voyage carrying missionaries, supplies and newspapers.

The ship "Totol" was purchased from a French business man of New Caledonia. She has a length of 83 feet, with a 12 foot beam. The ship's registered displacement is 114 tons, draught seven feet, and she is fitted with a 160-horsepower Diesel engine, and has a carrying capacity of 100 tons of cargo. She is not built for style, but as a sturdy craft for service. Interesting indeed is the fact that in launching this ship for propagating the Gospel among those who know not the Savior, the crew is recruited from five nations, Canada, Australia, Great Britain, New Guinea and the United States.

May the Lord, whom we love and whose we are, bless and use the new ship "Totol II" for many a voyage and service in building the Kingdom in remote corners of the world.

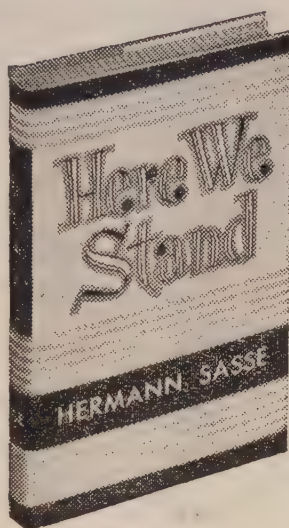
Development Associations

The key to meeting the needs of Christian higher education in our American Lutheran Church lies in the impetus given the newly formed Development Associations on the college campuses. Sunday, June 8th, was set

aside as Christian Higher Education Sunday throughout the entire church, and the following Sunday designated as Roll Call Sunday, in which interested people registered their willingness to become supporters of the future development of our schools as a follow-up of the great Educational Appeal and program of two years ago.

Under the capable leadership of a corps of directors called to head up the development associations, progress is expected and certain. The Rev.

George W. Schardt at Texas Lutheran College is the first and pioneer of the church. The Rev. W. C. Langholz, formerly pastor at Dobbs Ferry, New York, has the challenge at Wartburg College. The Rev. H. C. Osterman, formerly assistant to the Director of Stewardship and Finance of the American Lutheran Church, and successful director of the great Educational Appeal, has the dual duty at Capital University for both seminary and college. The Rev. August Engelbrecht has



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Professor at the University of Erlangen

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DR. RALPH LONG

Here We Stand should be in the library of every pastor of the Church. Every layman who wants to understand his Church should study it. Not a technical theological work, it is written in rather popular style and makes interesting reading.

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served Wartburg Seminary as Director of Public Relations and Development and since he is giving up this work to resume teaching in the Seminary will turn over his duties and responsibilities to the Rev. Merritt Bomhoff of Miller, South Dakota.

May the Lord grant to Directors and their associations abundant success.

United Evangelical

By H. Skov Nielsen

THE 51st ANNUAL CONVENTION of the United Evangelical Lutheran Church, held at Racine, Wis., June 24-29, was attended by 81 pastors and 181 lay delegates, a total of 262 voting members.

The opening sermon was preached by the Rev. M. C. Hagedorn, home mission pastor at Detroit, Mich., and president of the synodical Luther League. On Thursday evening Pres. H. L. Yochum of Capital University addressed the convention on Christian Higher Education. Among other distinguished guests were Dr. Paul C. Empie of the N.L.C.; Dr. S. E. Engstrom of the Augustana Synod, Pastor Bierstedt of the Student Service Commission; and Missionary Chr. Tromborg from India.

Highlight of the business sessions was the decision to proceed at once with the erection of the new Administration-Library building for Dana College and Trinity Seminary and to raise another \$105,000 to cover additional cost—a total of \$255,000. Also to raise the remainder of the \$100,000 Church Extension Fund at once. Other important decisions were to stress evangelism within our own Church, and to expand the social service department at our schools.

Pastor H. A. Svendsen, who has served as secretary of the Church Council for quite a number of years, resigned that office for the reason that he will soon be moving to the West Coast, having accepted a call from one of our churches at Eugene, Ore. Pastor Leo Andersen of Waupaca, Wis., was elected to fill the vacancy.

The 1948 convention will be held at Fresno, California.

Pastor C. M. Videbeck of Brooklyn, N.Y., represented our church at the L.W.F. meeting at Lund, Sweden, on a last minute appointment as substitute for Dr. Ethan Mengers, who was stricken by a serious heart ailment on the very day he was to start for Europe. Pastor Videbeck had to resort to air transport.

Church Federation Lists Reasons for Opposing Compulsory Military Training

Indianapolis, Ind.—The Indianapolis Church Federation has issued a statement outlining its reasons for opposing universal military training in peacetime.

Copies of the statement have been sent to President Truman; Karl T. Compton, chairman of the advisory committee on universal military training; and the Federal Council of Churches for presentation in congressional hearings.

The Federation's reasons are:

1. The adoption of universal military training in the United States would belie our commitment to cooperative action in the United Nations and would undermine confidence in the evolving international machinery which alone hold forth hope of bringing to realization mankind's universal aspiration for peace.

2. At the present state of scientific

development mass armies recruited through a universal draft are unrealistic and foster a dangerous sense of false security.

3. The development of more enlightened policies on the part of the army, the provision of greater vocational opportunities and better pay for volunteers would secure the forces necessary for a modern mobile and technically trained army without drafting teenage youth.

4. It is un-American and unwise to risk the character and morality of millions of our young men in an experiment which elsewhere has proved demoralizing and destructive of the very democratic principles which we seek to conserve.

5. The experience of nations utilizing universal military training does not indicate that even under past conditions of warfare this system either prevents attacks or insures victory.

—R.N.S.

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ON THE RELIGIOUS HORIZON

Urge Laws to End Tax Exemption of Church Property

MINNEAPOLIS—Enactment of laws bringing to an end tax exemption of church property has been advocated by a committee of three Minneapolis and St. Paul Lutheran pastors.

Their recommendation was submitted to the southern Minnesota district of the Evangelical Lutheran Church at its convention at Austin, Minn. The delegates, representing 140,000 members, approved submission of the proposal to a five-man committee for study during the coming year.

The clergymen who made the recommendation comprised a committee of the pastoral conference of the district. They included the Rev. Otto E. Hesla, chairman, and the Rev. Tenner C. Thompson, both of Minneapolis, and the Rev. Joseph Simonson, St. Paul.

Recent decision of the U.S. Supreme Court authorizing use of public funds for transporting children to parochial schools has brought to focus the entire question of separation of church and state, the pastors said.

Protestants who think that the Supreme Court "erred" in that 5-4 decision must be certain that their own position is "above reproach" on the state-church separation issue, the pastors added.

Six reasons were cited by the clergymen for seeking laws ending church tax exemption. They are:

1. "We object to the use of public funds to support parochial schools in any manner or to any degree. We receive a like support, however, when we accept tax exemption upon our properties used for church work. If the one form of financial aid is unconstitutional, so is the other. Both must be eliminated.

2. "By the acceptance of tax exemption the church is compelling the unchurched and the avowed disbeliever to support an institution in which he is not interested, or which he may believe harmful to society.

3. "The church is thereby also accepting financial assistance from sources which it in conscience does and must oppose, such as the liquor traffic, gambling, etc.

4. "The practice tends to encourage multiplication of churches where there is no real need. Any group that wishes to form a church and own property must and should be allowed to do so. But it should not be encouraged to do so by the privilege of sequestrating

property from the public tax rolls and thus compelling the public to support its undertaking.

5. "It does not actually reduce the financial burden of church-interested people to any appreciable degree. If churches paid their fair proportion of public taxation, other taxes would be reduced in that amount, and the church member would be able to contribute that much more to his church without increasing the total cost to himself.

6. "Some churches are abusing the privilege granted them by tax exemption by expanding their real estate holdings enormously and far beyond their requirements, for their own gain, at the expense of the public.

"There should, therefore, be no such thing as a privileged position for any church. Every church, large and small, should stand on its own feet and pay its own way in the free society which our Constitution guarantees."

"Human service" property owned and operated by the churches, such as hospitals, orphanages, homes for the aged and other eleemosynary institutions should continue to be tax exempt, the pastors said.

On the basis of an evaluation of \$10,330,922, churches of the southern Minnesota district of the Evangelical Lutheran Church alone might have to

pay \$340,919 in taxes if tax exemption were removed, it was estimated.

Southern Baptists Urge Church Building

Nashville, Tenn.—The Executive Committee of the Southern Baptist Convention, estimating that 13,000 churches of the denomination are in need of more building space, called upon building committees "to follow good business procedure but go forward in the erection of a worthy building at an early date."

"We must not fail the rising generation," said the statement drawn up by W. A. Harrell of the Church Architecture department of the Baptist Sunday School Board and adopted by the Executive Committee.

The statement included the following observations:

1. It is considered wise for a church to have in hand from one-third to 50

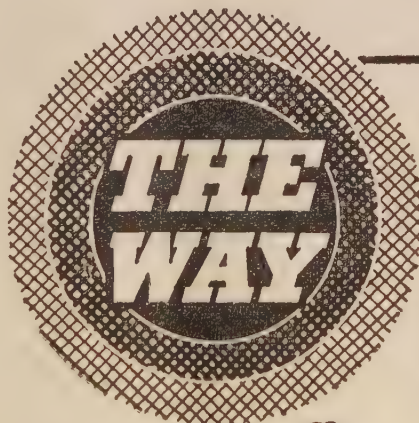
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per cent of the building cost when the construction is started. Another one-third or better a sum equal to 75 per cent of the total cost of the building, should be in hand when the construction is finished and the building is occupied; thus, leaving only one-third or better 25 per cent of the total cost to be borrowed and liquidated over a period of ten to twelve years.

2. It is wise that total property or ground space be acquired when the church is located. It is often wise to undertake the total building by stages constructing each unit as needed (one unit at a time). It would seem wise for a church to invest a total from six to seven times its annual average budget income in property and buildings.

3. The total cost of a church building including all phases of church life is estimated at this time to cost from two hundred dollars to three hundred dollars per person provided for in the building. A church should ordinarily be built to care for a number equal to 60 per cent of its anticipated membership during the life of the building.

The average church when it is seriously in need of more building space, can usually raise from two and one-half to four times the total amount of the annual average budget during a period of two to three years. The balance needed for a building may be borrowed at a safe interest rate not to exceed perhaps $4\frac{1}{2}$ per cent to be liquidated over a period of ten to twelve years.—R.N.S.

British Group Asks International Religious Liberty Guarantees

LONDON (By Wireless)—Formulation of an international "declaration of human rights" which would give religious minorities the right "to profess and practice their faith freely, on terms of equality with religious majorities," was urged here by the Joint Committee on Religious Liberty.

The Committee, which is sponsored by the British Council of Churches and the Conference of Missionary Societies in Great Britain and Ireland, made its proposal in a statement entitled "Human Rights and Religious Freedom."

(The British Council of Churches, in session here, officially endorsed the statement and commended it to the churches for study.)

"Freedom of religion is not a special privilege claimed for minority groups," the statement declared, "but rather a universal human right. As such, it ought to be embodied in any International Bill of Rights which may be framed, and to be underwritten by all the signatories."

It was emphasized that the Committee is not concerned "with privileges

claimed for any particular religious minority, but with the creation of a general standard, and the formulation of general principles of action."

The Committee outlined a "charter of religious freedom" containing the following seven safeguards:

"1. Freedom of religion is an essential and integral aspect of human freedom. It includes the freedom of all human beings to choose for themselves their religious belief and adherence, and to change them if they so desire.

"2. The rights which guarantee the full development of human beings, in the integrity and dignity of their human personality, include the religious rights not only of freedom to worship according to conscience, but also of freedom to educate, to propagate and to persuade, and to conduct social and charitable activities.

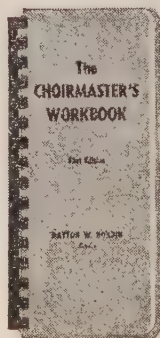
"3. The rights of meeting guaranteed by a community to its members include the right of meeting for the purpose of worship according to conscience.

"4. The rights of association guaran-

teed by a community to its members include the right of association for religious purposes—that is to say, not only for the purpose of worship according to conscience, but also for the purposes of religious education, propagation and persuasion, and of social and charitable activities. Religious associations are accordingly free, on the same basis as other associations and subject to the same limits imposed by the necessities of public order, security and morality, to acquire and hold property, and to act generally for the fulfillment of their purposes.

"5. The rights of freedom of expression of thought (by speech, writing, printing and publishing) guaranteed by a community to its members include the rights of expression of religious thought, of the propagation of religious belief, and of religious persuasion, subject to the same limits as are imposed on the general freedom of expression of thought by the necessities of public order, security and morality.

"6. The rights of children to receive



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instruction and education with a due regard to their freedom include the right to receive religious instruction and education when such instruction and education is desired by their parents.

"7. The rights of religious freedom—in meeting for worship, in association, in the expression of thought, and in instruction, education, and persuasion—include the right of persons and groups to be guaranteed against legal provisions and administrative acts which are calculated to impose disabilities on grounds of religion."

Members of the Committee who drew up the statement are Prof. Sir Ernest Barker, chairman, Henry Martin, vice chairman, and the Rev. Canon M.A.C. Warren, secretary.

Others are: the Rev. Canon G. W. Broomfield, the Rev. George Carstairs, the Rev. Henry Carter, the Rev. W. Dudley Dixon, the Very Rev. A. S. Duncan-Jones, the Rev. Norman Goodall, the Rev. J. R. Temple, the Rev. Oliver S. Tomkins, and the Rev. H. R. Williamson.—R.N.S.

Spellman Accuses Protestants Of Bigotry Crusade

NEW YORK—Francis Cardinal Spellman, Archbishop of New York, charged here that Protestants are waging a crusade of bigotry by attacking the patriotism of American Catholics.

In a speech given at the commencement exercises of Fordham University, the Cardinal charged the campaign is aimed at halting the growth and expansion of Catholic education "which is claimed to be a constant threat to the supremacy of public education in the United States."

He called the alleged anti-Catholic feeling "un-American and un-Christian" and contrasted it with the inter-religious harmony that prevailed in the armed forces during World War II.

Cardinal Spellman said the Protestant drive was touched off by the recent Supreme Court decision which upheld a New Jersey law providing for transportation of private and parochial school students in school buses at public expense.

"Much fearful criticism has been directed at the Supreme Court because of its decision in this case," he said. "In high indignation some of our leading newspapers have denounced the decision as a dangerous departure from American principles, an egregious blunder which will lead to union of church and state, an attack upon our cherished free American public schools, the opening wedge in breaking down the wall between church and state.

"And with complete disregard for

the absolutely clear language of the New Jersey law, which says that transportation shall be provided for children attending both sectarian and non-sectarian private schools, several papers condemned the court for showing favoritism to the Catholic Church."

The Cardinal declared that Protestant church papers went further than the secular press, one urging that "no pulpit can be silent on this issue." He condemned this attitude and said that "no religious journal of any denomination should recommend that the pulpit be used for inciting religious tension."

He said results of this "un-American and un-Christian attitude" are being felt in many small communities where until recently ministers and priests had worked together in fellowship on community projects.

"Priests in the rural areas have asked that the Catholic press discontinue publicity on this issue. They feel badly about the tension between religious groups which in small communities must live together more intimately than in urban areas."

Cardinal Spellman said the Protestant attack is directed "not at Catholi-



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cism, but at the patriotism of American Catholics. Some people are asking: 'May Catholics be trusted; may they be conceded all the advantages and opportunities of American citizenship; may their church have full freedom of activity?'"

Declaring that four American wars have seen the abatement of bigotry, the cardinal said, "now that the latest war is won, bigotry is once again eating its way into the vital organs of the greatest nation on the face of the earth."

"Once again a crusade is being preached against the Catholic Church in the United States," he said. "Once again the attack is directed not against Catholicism as such, not against Catholic dogmas or practices, not against the Catholic clergy, but against the Catholic Church as a social institution, as a cultural force in the United States."

—R.N.S.

Christian Century Denies Attack on Catholics

CHICAGO—The Christian Century, non-denominational Protestant weekly, denied in its current issue a charge by Francis Cardinal Spellman, Catholic Archbishop of New York, that the magazine is leading an attack on the Roman Catholic Church in connection with the recent Supreme Court decision in the New Jersey bus case.

Asserting that there is no attack being made on the Catholic Church, the magazine said in an editorial:

"There is, however, the beginning of a spirited defense against certain aggressive policies by which Roman Catholics are trying to get for their Church certain special advantages from the government. In that defense, The Christian Century is glad to play its part."

"If Cardinal Spellman sees fit to consider that resistance to any program initiated by the hierarchy is equivalent to an attack upon the Roman Catholic Church, he is creating an anti-Catholic movement by definition, and he can easily bring on a real one."

"If Cardinal Spellman really wants an anti-Catholic fight, he can have one. There is none now of any serious sort, and there will be none unless he and his cohorts continue the policy which he illustrated so strikingly in his speech at the Fordham University commencement. The gist of that speech is that Protestants are waging a crusade of bigotry against the Roman Catholic Church, with The Christian Century spearheading the attack."

The Christian Century asserted that

"even a Roman Catholic layman is within his rights if he opposes the use of public money for the maintenance of Catholic schools or for transporting pupils to them."

"If he does so," the magazine added, "He will doubtless be subjected to strong pressure to make him change his mind or keep silent, but he will not be attacking the Church. Protestants have the same right."

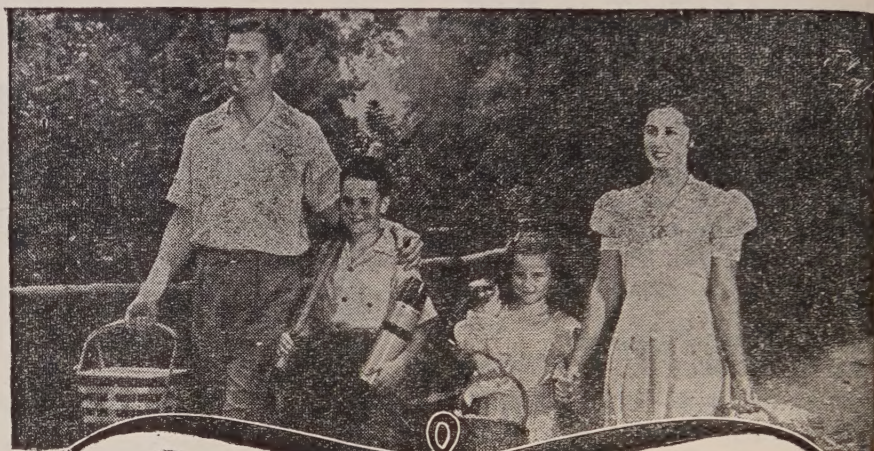
"There will not be any 'crusade against the Roman Catholic Church' unless its leaders, like Cardinal Spellman, go on denouncing as anti-Catholic 'bigotry' and 'bias' every criticism of

Catholic procedure or every word of opposition to Catholic demands for special privileges."—R.N.S.

Wisconsin Clergymen Oppose Conscription

Milwaukee, Wis.—Local and statewide opposition to peace-time universal military training was registered by clergymen in Wisconsin following the report of President Truman's advisory commission on universal military training.

At Fond du Lac, Wis., the Wisconsin Conference of the Methodist Church at



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its annual meeting, approved a resolution opposing the plan. The delegates also approved international control of the atomic bomb and reduction of world armament and backed the United Nations as a "method of constructive cooperation of utmost importance" in the struggle for world peace.

Most local ministers questioned also registered disapproval. Here are some of their statements:

The Rev. A. Reuben Gornitzka, pastor, Our Savior's Lutheran church: "The proposed program shows a considerable improvement over previously advocated plans, but two questions are in my mind. What guarantee have we of moral safeguards and Christian influence for the boys under this plan—will there be a peacetime chaplaincy service? Will the second six months period be available on the church college campus, so that there will be no unnecessary postponement of college work there?"

"Let's not fool ourselves about the advantages of this plan, such as disciplinary value. Its preponderant value would lie in its military advantage and ought to be considered in that light alone. Cognizance of our spiritual and moral responsibility through the trainee, if the program is deemed a necessity, should be taken."

Dr. John Leypoldt, pastor, Bethany Baptist church: "Various denominations have registered their opposition to peacetime military training, among them the Baptists.

"I feel it is contrary to the American way of life. Some of our forefathers left Europe because they were opposed to the European system of conscription. Are we now going to adopt something that has been repugnant to the free and democratic spirit of the American people? Will we not arouse the suspicions of other nations?"

Father Louis Riedel, spiritual director of the Sodality Union of the Milwaukee Archdiocese: "Youth is constantly seeking for permanent status and wants things for peace. The young people I deal with comment with caution on military training, for they want nothing to interfere with the realization of their dreams."—R.N.S.

Catholic Report Charges Yugoslav Anti-Religious Campaign

Rome—Charges that the Tito regime in Yugoslavia is sponsoring an anti-religious campaign are advanced in a detailed report published by Osservatore Romano, Vatican newspaper. Originally printed in Civiltà Cattolica, leading Jesuit review, the report asserted that efforts are being made in Yugoslavia to spread atheistic teachings among youth.

The report declared it to be only a matter of time before Orthodox and other denominations, as well as the Roman Catholic Church, will be forced to go underground in self-protection. It claimed that the Belgrade government is doing everything possible to prevent the training of new priests, to close schools and

religious institutions, and to wipe out religious training in schools.

"Eight seminaries have been entirely closed," the report said, "and six are being occupied by troops or used as government offices. Bosnia and Herzegovina have no seminaries at all. The Jesuits, Franciscans and Dominicans so far have been allowed to receive novices, but two Trappist monasteries, in Panjaluka and Rahjenburg, have been confiscated by the government."

Carthusian monks in Pleterje have been forced by heavy taxation to abandon their monastery, the report stated, and a monastery occupied by Cistercians has been requisitioned for official use.

Meanwhile, many churches have been forced to close, particularly along the

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Dalmatian coast, where several have been converted into wheat stores. In Herzegovina, the inhabitants were transferred to new villages where there are no Catholic churches, and elsewhere populations are frequently prevented from visiting churches.

"The general tendency," the report said, "is to impose such heavy taxes as to make it impossible for churches and other religious establishments to continue operating. Many nuns have been forced to leave hospitals where they formerly worked, and meanwhile the government has requisitioned 70 professional schools, 90 elementary schools, about 100 kindergartens, 45 colleges for women, and 90 welfare institutions formerly conducted by nuns."

Frequent arrests of priests for preaching allegedly anti-government sermons, the report continued, have forced bishops to order their clergy to read from religious books instead of delivering their own sermons. The report said that even sermons dealing with the Fifth Commandment ("Thou shalt not kill") are considered anti-Tito. Only three Catholic periodicals are able to continue publication and it is impossible to print Bibles, prayer books, or any other type of religious literature.

The report claimed that all Catholic elementary schools have been closed, and all children obliged to attend state schools. Instruction in the catechism is permitted outside schools, but many obstacles are placed in the way of such teaching. At the same time, new Russian-style textbooks introduced in schools stress the slogan, "God does not exist," teach that Christ is a myth, and that the Church has always been opposed to social progress.

Up till now, the report asserted, the Roman Catholic Church has been the principal target of persecution. The Orthodox Church, it said, suffered much less, but 35 Orthodox priests have been imprisoned and relations between Patriarch Gavril, head of the Serbian Orthodox Church, and the government have lately become worse. Difficulties also exist, the report added, for certain Protestant sects, especially the Baptists, who are considered to be "Allied-minded."—R.N.S.

Wants Religion Advertised In Corporation Reports

Religion can be advertised on a national scale if this country's commercial corporations will donate the blank space on the back covers of their corporate annual reports.

This proposal "for an interdenominational religious and spiritual public relations program" is made in the current issue of Tide Magazine by Frank Howard, of New York, a Wall Street public

relations counsel who specializes in stockholder relations.

"There is one national channel," he said, "through which the implicit goals of religion — Tolerance, Brotherly Love, Humility, Understanding, Charity and the like — could be reached quite easily and effectively.

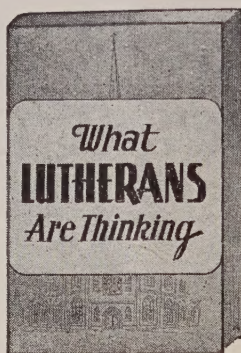
"Each year more than 35,000,000 copies of corporate annual reports are distributed to stockholders and others; about 90 per cent of these reports are published with their back covers blank; the others generally contain nothing but company

names, emblems or some other space fillers.

"Why not use this priceless, and wasted space — space which money cannot buy — for an interdenominational religious and spiritual public relations program."

Mr. Howard said he started work on a project of this kind some months ago "and every company I have approached has assured me of its cooperation once a general campaign is organized."

"I am sure that management will readily respond to a national campaign to 'give the back cover to God' for a single spiritual message annually.—R.N.S.



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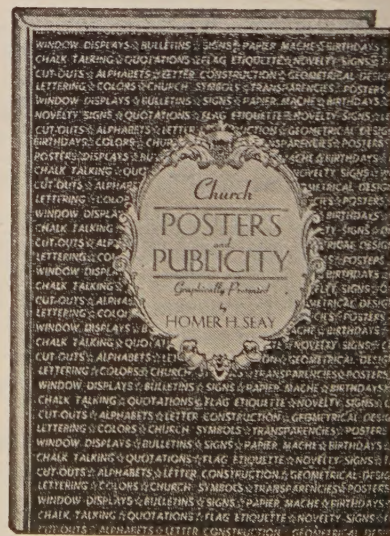
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